

**INTRODUCTION TO
ARDHA-MĀGADHĪ**

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To

My Teachers

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M. A., D Litt.

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P R E F A C E

The present *Introduction* is mainly intended for High School and College students and presupposes no knowledge either of Ardha Magadhī or of Sanskrit. A general acquaintance with the latter will however help the students greatly in mastering the language much more rapidly and thoroughly. This book, particularly in its first and third parts will be found useful also to advanced students of this language.

The book is divided into three parts, each of which is further divided into chapters or lessons. The first part dealing with the Phonology of the language, is so arranged as to group together the different changes under linguistic categories and yet keep them as simple as possible. The rules of general application are clearly separated from those of limited extent. The major portion of this part, printed in big type is intended for the elementary students and is written in the simplest language with ample illustrations and exercises, which are, however, only illustrative and can be easily supplemented with words from the rules. All matter printed in small type in this part is meant for the teacher and students of linguistics who may look for some amount of scientific explanation of the facts given and which will help them in collecting new facts of similar nature. Linguistic terminology is used in this part to save the students from confusion arising out of apparently contradictory statements, and transliteration is used throughout. If necessary the first and the fifth chapters

may be entirely passed over in case of elementary students. To make a progressive study of phonology possible all rules are supplied with a first few illustrations which do not imply the application of other rules. In the first instance the rules should be explained with reference to those examples and others should be taken up at the time of revision.

The second part is divided into fifteen lessons and comprises the whole of the Morphology and the chief usages of the grammatical forms. Even though this part is so written as to imply no knowledge of the first it is advisable to master at least the most general rules of phonology to ensure correct pronunciation and writing as also to save the trouble of remembering all words as new when they can be easily memorised with the help of a few rules. Each lesson gives some part of grammar with ample illustrations of their use and two sets of exercises for translation. The grammar given in bold type is the most important and absolutely necessary with which the student is expected to be thoroughly acquainted. The matter in small type and in transliteration gives a more systematic explanation of the origin and formation of grammatical forms and should be used strictly as matter for reference only. The method of classification used here is historical and usually a complicated one while other methods of an easier nature are left for the teacher to work out in the class. By this two-fold treatment was it possible to make a distinction of forms which the students should be asked to use in writing and forms which he should be able to understand when used in literature, a distinction absolutely necessary in case of AMg grammar. I need hardly

state that all the forms given are taken from literature and no form is admitted merely on the statements of the Prakrit grammarians, whose multiplicity of forms, though useful historically, should be the thing avoided in a grammar of the present nature and scope.

The third part deals in a more systematic manner than was possible in the second with the syntax and compounds and is meant for those who have mastered the second. The sentences given here are taken from standard works. Usages which the student is warned from imitating and topics like word-order are again given in small type.

The appendices give a brief grammatical summary for ready reference, two glossaries for working out the exercises in the first two parts and an explanatory index, which not only serves to put together related matter which was separated in the text for convenience, but also supplies explanations of all technical terms with their Sanskrit equivalents and abbreviations, phonetic transcription etc used in the text. All difficulties met with while reading the text will find their explanations in the index, which, is thus meant to be used at every step. Finally I must add that this book does not claim to be a self-instructor but a serious text book to be worked out in the class by both the students and teachers. Naturally a good deal of latitude is left to the teachers in choosing and selecting out of it and explaining it according to their own method to suit the capacities of their students.

It is evident that the present work is mainly a compilation and a list of books used in its preparation will be found in the index under the names of their authors.

I have made use of most of the writers on Prakrit and Sanskrit grammar though a few may not be found in the index because no specific opinion of them is cited in the text. On a closer comparison it will be seen that the book, though essentially based on its predecessors, shows a respectable amount of new matter, explanations and system of arrangement. I record here my thanks to my teachers Prof. A. N. Upadhye, M. A., D. Litt. and Prof. H. D. Velankar, M. A. for constant help in the writing of the book and to Mr. J. N. Dani, B. A. (Hon.), B. T. for help in preparing the press copy and proof-reading. Finally I must not forget to thank the publisher and printer for doing their work with enthusiasm and great care.

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A. M. GHATAGE

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INTRODUCTORY

I ARDHA-MĀGADHĪ

1 Ardha-Māgadhi belongs to the group of Middle Indian languages (MIA) which are collectively called Prākṛits. They form a connecting link between the Sanskrit language—both Vedic and Classical Sanskrit including the Epic idiom (OIA)—and the modern Indian languages (NIA) like Marāṭhi, Gujarātī, Hindī, Bengālī etc. Naturally the study of any Prākṛit language must be carried with constant reference to Sanskrit on the one hand and the Modern Indian languages on the other.

Only one Middle Indian language, Pāli, developed a system of grammar written in the same dialect. Even then these grammars were greatly dependent on the systems of Sanskrit grammar. The same is the case with its lexicons. The commentaries on the Pāli canon were, however, composed in the same language, though decidedly of a younger type. All these facts give the study of Pāli an independence and uniformity which is quite lacking in the study of other Prākṛit dialects.

Similar must have been the position of Ardha Māgadhi as well. We have some indications of grammars in the Prakrit languages and at least two lexicons in Prakrit are available at present. The early commentaries on the Jain canon like Nijjuttī, Bhaṣa and Cuṇṇī are in the same language. Soon, however, Sanskrit began to usurp the place of Prakrit

from what we know of Mahāvira's wanderings and the later history of Jainism. Numerous passages of the canon tell us that Mahāvira preached in the Ardha-Māgadhī language, which is claimed to be the same as the language of the present canon / It is important to note that the Buddhist tradition attributes the name *Magadhī Nirutti* to the so-called Pālī language of their canon / Considering that both the teachers lived and worked in the same locality and at the same time, it is difficult to admit the claims of both

Hemacandra calls this language *ārṣa* 'belonging to the sages' as did the medieval commentators, the archaisms of the epics, and he notes its peculiarities in imitation of the *chandas* of Pāṇini. The later development of this language in the post canonical works is called by the simple name *prakṛta* by later writers. While Prākṛit grammarians and to some extent Sanskrit rhetoricians noted and explained the distinctions between various Prākṛit dialects, the writers cared little for them in actual practice. So the picture of these languages in the inscriptions and literary works is one of an inextricable intermixture of dialectal features as seen from the standard of the grammarians.

Ardha-Magadhī is no uniform speech. Just as we can distinguish between the older and the younger strata of the canon, so also we can demarcate between the older and younger phases of the language, without, however, making the two divisions coincide in all the details (Note, for instance, the Nom Sing in -e of younger prose and in -o of older works in verse). A similar distinction may be observed in the later Jain Māhārāṣṭrī. It must be observed, however, that the linguistic demarcation between the later works of the canon and early works of the post-canonical literature is very uncertain and may even lack real basis in facts.

What is attempted here is not a pure description of Ardha Magadhī, but also of what the Prākṛit scholars call as Jain Māhārāṣṭrī, the language which is an unbroken continuation of the canonical language. It is at the basis of Hemacandra's Prākṛit Grammar and probably the most comprehensive of all the Prākṛit languages.

II LANGUAGE STUDY

3 The study of a language means/primarily the ability to speak it and to understand it when spoken, and secondarily the ability to read and write it. In the classical languages the second aim plays a far important role while in the living tongues the first claims the whole attention. A scientific study of a classical language, therefore, means a knowledge about its *orthography* or mode of representing the sounds in graphic forms, *orthoepey* or the relation between the pronunciation and the conventional spelling, *phonology* or the study of its sound system in close relation to a cognate language with a view to trace its origin and development, *morphology* or the study of the formation of the different grammatical forms like those of nouns, pronouns and numerals called the declension and those of verbs called the conjugation, *syntax* dealing with the usages of those forms in the sentences and finally *vocabulary* or mass of words giving expression to different concepts in the mind of the speaker.

4 The prime unit of a language is a sentence which is self sufficient and which expresses in the form of a series of sounds the verbal image of the speaker representing an idea in his mind. It may consist of a single word like the form of imperative or vocative or a complicated structure of many periods. Usually the sentence consists of a limited number of words put together. This word in a sentence has a stable part called the *stem*, expressing the meaning and a part added to it, which points out its exact relation to other words. These changeable parts are called the terminations or *inflections*. Consisting normally of a sound or a group of sounds without a

meaning of their own, they may be added to the stem (suffixes) or placed before it (prefixes) or inserted in the body of the word (infixes). The function of the inflection may also be performed by the place of the word in the sentence or *word-order*. The words themselves may be nouns, pronouns etc. or verbs and verbal derivatives. A few of them do not admit of inflections and are, therefore, called indeclinables.

5 Speaking phonetically, a word may consist of one or more syllables. A *syllable* is that part of the sound continuum which encloses a peak of sonority and is *bounded on both sides by two points of least sonority*. In its turn the syllable is made up of two different elements called *vowels* and *consonants*. Vowels are either short or long according as the time taken for pronouncing them is brief or long. Consonants on the other hand are said to be single when they are immediately preceded and followed by a vowel and conjunct when two of them come together without a vowel between them.

The articulate sounds of which the language is made are produced by a stream of air expelled from the lungs and passing through the trachea and forcing its way through the two vocal cords at its upper end and escaping through the mouth or nose or both. The various sounds differ according to the nature of the obstacle to the air passage (*Mode of Articulation*) and the place in the mouth where the obstacle takes place (*Place of Articulation*).

When the vocal cords are brought in contact the air sets them in vibration and the result is a *voiced* sound. But if they are kept apart there results the *unvoiced* sound or breath. If the voice passes through the mouth without any obstacle, it gives rise to vowels like [i, u, e, o] etc. differentiated by the size of the resonance chamber formed by the shape of the tongue and the lips. According as the

front or the middle or the back part of the tongue is raised the vowels are called *front central*, or *back vowels*. With or without the protrusion of the lips they become *rounded* or *unrounded*. If the voice is made to escape through the nose there result the *nasals* like [n, m] and if through both mouth and nose the result is the *nasal vowel* [ī ū]. If the voice is made to undergo an obstruction in the mouth there result the *voiced stops* like [g, d] (Mediae) and their *aspirates* like [gh, dh] when followed by a voiced aspiration. If to the voice is added friction the result is a *voiced fricative* [v, z]. If it is given a lateral explosion it produces [l] and if trilled [r]. If to the vowel resonance of [i] and [u] friction is added by raising the tongue higher the result is a *semi vowel* like [j] or [w]. If the friction is added in the glottis itself the result is the voiced [h].

If the breath is obstructed in the mouth there follows an *unvoiced stop* like [k, t] (Tenues), which, like all stops, consists of an implosion, a stop and an explosion. If followed by an aspirate, they result into *aspirated voiceless stops* like [kh, th]. According as the contact is against the soft or hard palate, or the gums of the teeth or the teeth or with the lips, they are called *velars*, *palatals*, *alveolars*, *dentals* or *labials*. If instead of a complete closure there is a narrow aperture giving rise to friction, there results a *fricative* like [s, ṣ, ś]. Finally the *affricatives* result from the fact that the stop may be followed by a fricative instead of an abrupt opening like [ts dz].

PART ONE
PHONOLOGY

CHAPTER ONE

ALPHABET, SOUNDS AND VOCABULARY *collated*

6 The ALPHABET for Ardha-Māgadhī consists of the following letters which are given along with their usual transliteration :

Vowels *ॐ ॐ ॐ*

Short अ a, इ i, उ u, ए e, ओ o.

Long आ ā, ई ī, ऊ ū, ऐ ē, औ ō.

Consonants

Velars क k, ख kh, ग g, घ gh. *ॐ ॐ*

Palatals च c, छ ch, ज j, झ jh.

Cerebrals ट t, ठ th, ड d, ढ dh.

Dentals त t, थ th, द d, ध dh.

Labials प p, फ ph, ब b, भ bh

Nasals corresponding to the above places of articulation :

ङ ṅ, ण ṇ, न n, म m.

Semi-vowels य y, व v.

Liquids र r, ल l.

Sibilant स s.

Aspirate ह h.

Anusvāra (a pure nasal sound) ण् ṇ.

Anunāsika (a nasalised vowel or consonant) ण् ṇ.

7 PRONUNCIATION. No authentic tradition is preserved about the phonetic values of Ardha Māgadhī sounds. Grammarians tell us of the light pronunciation of -*y̐*- (*laghuprayatnatara yakāra*) and the short pronunciation of -*e*- and -*o*- before a conjunct consonant. Otherwise all the sounds have the same phonetic value as in Sanskrit. There is a possibility that the palatal series may have developed a more dental affricative value as in some Modern Indian languages. The short -*ě* and -*ō* were more like the open [i] and [u] than like open [e] and [ɔ] as is suggested by the writing of *ɪ*- and *u* for them. Before -*u*- and -*o*-, *v* appears to be a bilabial frictionless continuant as can be seen from such writings as *cuttha* (Sk. **usta*, *uṣṭa*), *vutta* (Sk. *ukta*), *voṭṭha* (Sk. *oṭṭha*) etc. Otherwise it is a labiodental continuant without friction and voiced. The aspirate is a voiced one. The Anusvara is said to be a pure nasal sound following a vowel, which, however, was not nasalised. In the present day pronunciation it is a nasal consonant when followed by any mute, a nasalised *y̐* and *l* before *y* and *l*, a nasalised *ō* before others and is like *m* before a pause. The Anunāsika gave the vowels a pure nasalised value. The conjunct consonants were pronounced with perceptible length between the implosion and explosion.

8 ORTHOGRAPHY. The usual orthography in Devanāgarī characters (with a few peculiarities of Jain scribes which lead to a confusion between *jh* and *bh* *tth* and *cch*, the use of *padimātrā* a peculiar character to show *kḥḥ* etc.) fails to show, the short value of -*ě*- and -*ō* for which often *ṛ* and *ṝ* are written. No distinction is observed between the Anusvara and Anunāsika and the metrical length alone helps in distinguishing them. Frequently the Anusvāra represents all the nasal consonants, particularly in groups. The writing makes no distinction between -*y* and -*y̐*- *frutti*, and -*v*- and -*ō*- *frutti*.

9 SYLLABLE. The syllabic nature of the writing does not always give the correct division of the syllable in actual pronunciation. The division of a syllable in

duty of ordinary marks of punctuation Thus *iti* (*ti iti*, *itya*) marks the close of a direct statement, a form of the pronoun *kim* marks an interrogative sentence, the word *java* notes the dropping of a passage when identical with the one already given, the numeral 2 is used to mark the repetition of the word preceding it, and other numerals are used to indicate the presence of so many synonyms or stereotyped expressions

13 VOCABULARY Nearly all the words in Sanskrit may be taken over in Ardha Māgadhī to form its vocabulary Only a few of them are of a different origin and are called Deśī words e g घणिय close, अद्वय a mirror, मोस morning, चंग beautiful, डाला a branch, or verbs like रेह to shine, चढ to climb मुण to know Many Sanskrit words are such as can be used in this language without a phonetic change like कमल a lotus सार an essence, परम highest They are called सरसम ('like Sanskrit') But the majority of words undergo some phonetic modification according to rules given in the following chapters and are then called सद्व ('arising from Sanskrit') as लोय = Sk लोक people, इति = Sk ऋषि a sage

The origin of the Deśī words is a problem Many so-called Deśīs are obscure Sanskrit words changed beyond recognition (cf *gaharo* = Sk. *grdhra* 'greedy') or used in a figurative sense (cf *cojjam* = Sk. *codyam* 'wonder') A few may have been borrowed from foreign languages like the Dravidian (cf *addaya* = Tel *addamu*, *pulli* = Tel *puli*, Kan *huli* 'a tiger' *bolla* to speak Kan *bogaḷu*, Ta *vaguḷi* 'noise') Many of them, however, must have been Indo-Aryan words which continued to live in the popular languages but did not find a footing in the refined language like Sanskrit (cf *jhaḍi* = Mar *jhaḍa* 'a constant shower', *hoṭiḷi* = Pañj *jhoṭi* 'a young female buffalo', *jippi* Beng *jip* 'a stain', *dungara* = Guj *dungar* 'a hill' *ḍali* = Hin *dal* 'a branch', or verbs *bollai* = Mar *bolane* 'to speak')

dhakkas = Guj *dhākaṇū* 'to cover', *nadas* = Guj *nadaṇū* 'to hinder') The origin of others is not ascertainable. The grammarians often give the names of countries like Mahāraṣṭra, Vīdhārba, Magadha as the source of these words. Further they call the verbs of non Sanskrit origin by the name *dhatvadeśa* 'substitute for the root'.

14 Generally the words of the Sanskrit language preserve the same meaning in Ardha-Māgadhī. Only in few cases do we find a slight change in the signification as Sk बाल 'a child' AMg 'an ignorant person', Sk देख् 'to look at' AMg देख 'to see'.

Really speaking words do not undergo many semantic changes while passing from Sanskrit into Prakrits, at least changes as are met with in the Modern Indian languages. Both Sanskrit and Prakrit remain essentially classical languages and the words have only the usual literary meaning attached to them. Moreover, the Prakrits were constantly brought under the influence of Sanskrit, which never allowed them sufficient scope to develop new meanings of their words. In Ardha Māgadhī, however, the Jain religion had a profound influence in moulding its available vocabulary, and a vast number of Jain technical terms with specific meanings is found in it. Even then, these meanings cannot be called peculiarly Prakritic as most of them are used in Sanskrit as well by Jain writers in their altered and technical sense.

We may note in the most general way, a few groups of such changes in order to get an idea of the vocabulary of Ardha Māgadhī. (i) Specialisation of meaning *pinda* 'alms', *aṇḍavaya-* 'to mortify', *niggantha* 'a Jain monk', *nīraja* 'free from karmic defilement', *avaya-* 'to kill', *tasa* 'a movable being', *oggaha* 'a place reserved for monks', *muhajīvi* 'livid without any profession', *sankhadī* 'a feast involving killing', *cuya* 'fallen from heaven', *damsana* 'faith', *panta* 'coarse food'. (ii) Generalisation *cittamanta* 'having life', *phāsa-* 'to perform', *ghāsa* 'food', *tama* 'to abandon', *joga* 'activity'.

(iii) Transference : *khuddaga* 'young'; *sāsaya* 'liberation'; *lajjā* 'self-control'; *kaṣāya* 'passion'; *bāyara* 'gross'; *eha-* 'to enjoy'; *cūḷiyā* 'appendix'; *javaṇa* 'maintaining'; *esana* 'begging food'; *paṇama-* 'to give'; *goyara* 'begging tour'; *phāsuya* 'pure'; *ghora* 'difficult'. (iv) Metaphor : *vanta* 'abandoned thing'; *miga* 'an ignorant man'; *padimā* 'a bodily posture'. (v) Technical expressions : *poggala* 'matter'; *chauma* 'not possessing perfect knowledge'; *viṭṭva-* 'to produce by magic power'; *sammuccha-* 'to be born automatically'.

The vocabulary, further, shows (i) archaisms like *sāya* 'happiness', *sarakkha* 'dirt'; *jaga* 'movable being', *siḷoga* 'fame', *jāyateya* 'fire'; *arambha-* 'to kill'; *vaggu* 'sweet words'; *kibbisa* 'low', *parideta-* 'to lament'; *saddhim* 'with', (ii) new formations and new words like *kimucchie* 'desired things'; *esakāla* 'future'; *āṣṇa* 'a trained horse', *kiṣṣa* 'a teacher'; *āesa* 'a guest'; *veyavadiya* 'help', *uvappayāna* 'bribery'; *joisa* 'sacrifice'; *aimāṇa* 'heavenly region'; *hara* 'thief'; (iii) imitative words like *ḍavada-*, *sarassara*; and finally (iv) popular etymology : *suṇaha* Pālī *sunakha* thought to be *su* + *nakha*; *puṭabheyaṇī* Pālī *puṭabheyaṇa* thought to be *pura* + *bhedanī*, *anavadagga* = *anamadagra* split as *an* + *avadagga*, *mahaṇa* = **mākhana* divided into *mā* + *haṇa* and *murava* = *muraṇa* thought to be *mu* + *rava*.

15. When we compare the sound system of Ārdha-Māgadhī with that of Sanskrit we find that it has lost the two diphthongs *ai* and *au*, the Visarga and the two sibilants *ś* and *ṣ*. On the other hand, it has added the two short vowels *ē* and *ō*, *ē* and two nasal aspirates *ṇh* and *mh*. In addition Pischel admits *ḷ* for AMg whenever *l* stands for a cerebral sound. But the North Indian Mss do not make a distinction between *l* and *ḷ* and in this book *l* is used everywhere.

CHAPTER TWO

SINGLE CONSONANTS

16 when a word passes from Sanskrit into Ardha-Magadhi it is found to change either one or more of its consonants or vowels or both. This gives rise to consonantal and vowel changes.

The vowels are differentiated from each other only by a slight movement of the speech organs in forming the resonance chamber, and even a small change in their adjustment may cause a change in their quality. On the contrary the consonants are more stable and less prone to modification. The vowel may change its quality (IL **ə* = Sk *i* *pitā* **e* = Sk *a* *diti*) or its quantity *grhīta* from *grh* : *tā* ; *nṛpām* for *nṛpām*, Pkt *pavayana* = Sk *pravacana*). The consonants may get voiced between two voiced sounds (Sk *taddāsi* = *tāt* + *d* *ti* Pkt *asoga* = Sk *asoka*) and then drop its occlusion (Sk *sad* = **saxd*, Pkt *maa* = Sk *mada*), or in rare cases may change its place of articulation (Sk *cakāra* from *kṛ*-reduplicated, Pkt *tiḡiccha* = Sk *cikitsa*).

17 The changes of the single consonant depend upon the position it occupies in the word. It may stand at the beginning when it is called *initial* or at the end when it is called *final* or somewhere between these two positions when it is called *medial*. The changes of these three different types of consonants are guided by different rules.

The changes of the single consonants may be grouped into (i) those which are general without reference to the place in the word, probably due to the change of the articulating mode, or defective approximation (like \acute{s} , $\acute{s} = s$), (ii) those which are particular, dependent upon the place in the word and due to the economy of effort. These changes appear to follow a universal tendency, 'normally the initial consonants are preserved, the medial get softened and the final are lost (k initial = k medial = g , final = lost). This is but natural when we remember that the force of articulation goes on decreasing towards the end of the word.

INITIAL CONSONANTS

§ 18 Only three consonants, श, प and य change, when they stand at the beginning of a word. श and प become स, य become ज. All other initial consonants generally remain unchanged.

19 Initial श and प = स. शिव = सिव god Śiva, शाला = साला school, शालि = सालि rice, शिला = सिला stone, शिशु = सिमु child, शिशिर = सिसिर the cold season, शय = सेय remaining, शाक = साग vegetable, शशिन् = ससी the moon, शत = सय hundred, शकट = सगड cart, शस्त्र = सत्य science, शिक्षा = सिक्खा teaching, शुद्ध = सुद्ध pure, शक्र = सक्र god Indra, षष्टि = सष्टी sixty, षाडश = सालस sixteen, षण्ड = सण्ड grove of trees.

The history of sibilants in Indo Aryan is a process of ramification and amalgamation following each other. Of the one sibilant s of the IE times, which was voiced (\acute{s}) between voiced sounds, the II period shows a big number. The Sk system of three sibilants, dental \acute{s} , palatal $\acute{\acute{s}}$ and cerebral $\acute{\acute{\acute{s}}}$, has a complex origin. $\acute{\acute{s}}$ preserves the original sound, while its voiced form is lost. $\acute{\acute{\acute{s}}}$ is the result of palatal \acute{k} or \acute{s} before palatal sounds. $\acute{\acute{\acute{s}}}$ comes out of \acute{s} under definite phonetic

conditions. All these again fall into one (*s* or *ś*) in MIA. except in the North West. In the NIA this is again split up in two under the influence of neighbouring sounds. The unification of the sibilants is, often, attributed to the influence of the substratum, the Dravidian languages.

20 In few cases, however, initial *ś*, *y* or *s* becomes छ शाव = छाव young one पट् = छ six, सुधा = छुदा lime, शरु = छरु arrow, शिरा = छिरा vein, पट्पद = छप्पय bee; ससर्पण = छेत्तिवण्ण a kind of tree, शिवा = छिवा a kind of grass

This change of a sibilant into an affricate and that of *y*-a palatal fricative, into *j*-a palatal affricate, both are due to the same tendency, to have a contact of the speech organs instead of a very close approximation, at the beginning of a word. Thus a fricative sound becomes an affricate. Pischel regards the first as a case of aspiration of the sibilant (*ś* = *śh* = *ch*), while Johansson postulates alternative initials like *k* (= *ś*), *sk* (= *ch*). A similar development of initial *z* into [z] is found in Greek

21 Initial य = ज यम = जम God of death, युग = जुग yoke, पाग = जाग worship, योग = जाग activity, यूय = जूह herd, युवन् = जुवा a youth यदि = जद् if यथा = जद् as, यान = जाण cart, युवराज = जुवराय prince, यात्रा = जत्ता march, यज्ञ = जज्ञ sacrifice, युक्त = जुक्त proper; यूप = जूव sacrificial post, योध = जोद् warrior, यन्त्र = जन्त machine, यक्ष = जक्ख demi god, यमकसमक = जमगतमग together; याधित = जाद्ध्य begged, यौवन = जोव्वण youth, यादश = जारिस like which.

(a) Even when य is preceded by a preposition like सम् it is changed to ज संयोग = संजोग union, संयम = संजम self-control, संयुक्त = संजुक्त joined

(b) when यया and यावत् form the first member of a compound they change their initial optionally to ज. ययामुख = जहामुख, जहामुद् according to one's pleasure;

ययाश्रुतं = अहासुयं, जहासुयं as heard, यावत्कथा = भाषकथा, जावत्कथा as long as one lives

Only in the older portions of AMg is *y* changed to *a*, while its change to *j* is the usual one in later language *yavat* alone drops its initial *y* in some of its forms like *avanti*

22 ASPIRATION OF INITIAL CONSONANTS

(i) Velars क = ख कुञ्ज = खुञ्ज dwarf, कील = खील peg; कंधरा = खंधरा neck, कसित = खसिय cough चिखीणी = खिखिणी small bell, क्रीडा = खुड्ड play, गृह = घर house

(ii) Palatals जूषित = हसिय destroyed

(iii) Labials पाटयति = पाहइ tears, परिखा = फलिहा ditch परुष = फरुस harsh, परशु = फरसु axe विस = भिस lotus stalk बिसिणी = भिसिणी बृषिका = भिसिगा straw seat; बिबिसार = भिभिसार Bimbisara

(iv) Liquid लशुन = रुहसुण garlic also लसुण

23 Loss of aspiration भीषण = बाहण fearful, बीहणग

It will be seen from the illustrations that the aspiration is most marked with tenues and limited in case of media. The deaspiration is equally sporadic. The cases where *b* is aspirated are due to the preservation of the original aspirated sonant in Prākṛit which is lost to Sanskrit (Sk *budh* Gr *peúthomai*). For *j* one can compare Sk *jaṣa* and *jhaṣḍ*. As regards the aspiration of the tenues Jacob and Bloch regard it as due to the effect of a neighbouring sound like *s* or *r* assimilating the initial sound while Pischel and Wackernagel presuppose an alternance between initial *k*- and *p*- with a prothetic *s* (Sk *tiṣ* Gr *stísō*). In case of *ghara* (Sk *gr̥ha*) the aspirate is a survival than a metathesis of the aspiration. It is equally possible to think that many cases of initial aspiration may be due to initial accent, particularly where no other reason can be imagined.

24 CHANGE OF THE PLACE OF ARTICULATION

(i) Palatals becoming dentals • चिकित्सा = तेइच्छा medical treatment ; चिकित्सक = तिगिच्छा physician ; जुगुप्सा = हुगुछा disgust , जिघत्सा = दिगिच्छा desire to eat ; जोरुना = दोसिणा moon-light.

(ii) Dentals becoming palatals तिष्ठति = चिद्धि stands ; त्यक्त = चियत्त abandoned

(iii) Dentals become cerebralised दक्के Pāli धकेति. दसइ = दशति bites , दहइ = दहति burns , दाह = दाह heat ; दहर = दहर young, ध्वांश् = दक a kind of bird, नून = न indeed.

An explanation of these changes is doubtful Geiger regards the first as a kind of dissimilation, while the third is called 'spontaneous cerebralisation' as in Sanskrit *di-* becomes Classical *di-* to fly H Smith suggests that the participles *datṭha* and *daddha* may have influenced the roots *daś* and *dah*

25 OTHER SPORADIC CHANGES

(i) किरात = चिलाय hunter

(ii) भीमासा = बीमसा investigation, मन्मथ = यम्मइ Cupid.

(iii) यष्टि = लट्टी stick

(iv) रुक्ष = लूह hard, dry, राडा = लाडा name of a country.

(v) लाङ्गल = नङ्गल plough लाङ्गुल = नङ्गुल tail , लहाट = निहाल forehead

(vi) In the root भू the initial भ = ह भवन्ति = हवन्ति become.

Of these (ii) and (v) are due to dissimilation affecting the place of articulation, (iv) a Magadhimism and (vi) probably an extension of *h* from forms of the verb with preverbs. Przyluski traces the words *langala lāngula*, to Austro-Asiatic languages the initial alternance of which may explain the changes

26 In case of the initial consonant of the second member of a compound, it may either follow the rules of medial consonants or may be regarded as initial सुखकर = सुहयर सुहकर giving delight जलवर = जलयर जलवर watery animal सुपुत्र = सुउरिस सुपुत्रिस good man त्रिभुवन = तिहुवण, त्रिभुवण the three worlds

Though the rule would allow both forms the actual usage is not so free and unrestricted. Usually the unity of the word felt by the speaker decided whether the consonant be regarded as initial or medial. So we find *suṣaṇo* but *abuhajaṇabohāṇam*

27 Similar is the case with proclitics न जानाति = न याणइ न जाणइ does not know. The enclitics usually drop their initial consonant च = य and पुन = उण but इति = इ thus

MEDIAL CONSONANTS

28 Medial single consonants क ग च ज त and द are dropped leaving behind the accompanying vowel. These consonants form the first and third letters of the I, II and IV Vargas. If the vowel left behind is अ or आ य or या is written for it.

When we compare the changes of these consonants in different Prākṛit languages it is clear that first the tenues were softened into mediæ and were then dropped. This means that the plosion was weakened between voiced sounds and finally disappeared.

The Prākṛit grammarians call the vowel left behind by the name *udvṛtta*. He states that this *y* is to be pronounced lightly (*laghu prayatnatara yakara*) and is admissible only after *a* or *ā*. Mark teaches this *ya* fruct for the vowels *a* and *ā* as well. The Jain Mss. which wr. to the *y* use it after all the vowels. A similar phenomenon is referred to by Pāṇini VIII 3 18 where the preceding vowel is *o*.

(i) क is dropped सकल = सयल all, छेक = छेय clever; नरक = नरय hell, शूकर = सूयर pig, बिकट = वियट big, विकल्प = वियल्प doubt, आकीर्ण = आइष्ण scattered एडक = एलय ram; चित्रकर = चित्तर painter.

(ii) ग is dropped युगल = जुयल pair, मृग = मिय deer, अनुग = अणुय follower, नगर = नयर town, त्यागिन् = चाई a renouncer.

(iii) च is dropped कच = कय hair, आचार = आयार conduct वचन = वयण words, शुचि = सुइ pure, होच = होय pulling the hair, नीच = नीय low, कीच = कीय bamboo, सचि = सइय studded, रोचित = राइय liked, वाक् = वाया words

(iv) ज is dropped पूजा = पूया worship, राजा = राया king, गज = गय elephant, रजत = रयय silver, भाजन = भायण vessel, पूजित = पूइय honoured, वीजन = वीयण fan, प्रजा = पया people, त्यजति = चयइ abandons, परित्राजक = परित्रायग monk

(v) त is dropped. अजित = अजिय unconquered, अधिगत = अहिगत known, अमित = अमिय limitless, अरति = अरइ dissatisfaction, हत = हय killed, गति = गइ course, सित = सिय white, जात = जाय born, माता = माया mother, पिता = पिया father, लोहित = लोहिय red, blood, अतीव = अइव very much, अक्षत = अखय unhurt

(iv) द is dropped कदली = कयली plantain, जनपद = जणवय country, पाद = पाय foot, वेद = वेय Vedas, उदर = उयर belly, छेद = छेय cut, यदि = जइ if, हृदय = हियय heart; अन्यदा = अन्नया at some time, स्वादिमन् = साइम things to be tasted, द्विपद = दुपय biped

29 In spite of the above rule we often find a number of medial single consonants preserved

(i) ग : आगम scriptures, जागर keeping awake, अगार = अणगार monk, मगध = मगइ Magadha country, भाग = part; राग attachment, भोग enjoyment, योग = जाग activity

(ii) त = धितथ = वितह false, तितिक्षते = तितिवखइ suffers

(iii) द उदक = उदग water, आदान = आदाण taking;
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More than the surds the sonants are preserved and they are the survivals of the older stage when consonants were softened but not dropped

/ 30 Medial single ख, घ, ष, फ and sometimes भ are changed to ह These consonants form the second and fourth letters of the I, IV and V Vargās

(i) ख = ह मुख = मुह mouth शाखा = साहा branch;
खेख = खेह letter, नख = नह nail, सखी = सहो friend, शिखर =
सिहर peak, सुख = सुह happiness

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quickly, राघव = राहव Rāma

(iii) ष = ह मिथुन = मिहुण pair, अधुना = अहुणा now;
कथा = कहा story, वितथ = वितह false, आवसथ = आवसह
residence, यथा = जहा as, तथा = तहा so, पथ = पह way;
रथ = रह chariot

(iv) फ = ह अधुना = अहुणा now, विरोध = विरोह obstruction,
बोधि = बोहि enlightenment, मधु = महु honey मधुर =
महुर sweet, बुध = बुह wise, वध = वह killing, आराधना =
आराहणा worship, दधि = दहि curds

(v) फ = ह रेफ = रेह the letter, शिफा = सिहा tuft of hair.

(vi) भ = ह शोभा = सोहा beauty विभव = विहव wealth,
लोभ = लोह greed, लाभ = लाह profit, निभस् = नह sky,
स्वभाव = सहाव nature, प्रभु = पहु lord, प्रभूत = पाहुह gift -

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free from the plosive. The fact that the resulting [h] voiced throughout even though the surd aspirates have unvoiced breath, shows that these originally changed into voiced aspirates and all lost the plosion (as *Matu* becoming *Madhuā*, *daṣṣināpatha* represented in Gr. *dachinabādēs*). The earliest trace of this change may be found in Sk. *pāhi* as compared to *kṛdhi*.

31. (i) Medial ट becomes ड : कट = कड mat ; विकट = वियड wide ; तट = तड bank ; करट = करड temple of elephant ; पटु = पडु clever ; कोटि = कोडि crore ; कुटिल = कुटि crooked ; पट = पड cloth ; जडाल = जडाल having matted hair ; भट = भड warrior ; घट = घड jar ; वितप = विडप tree प्रकटित = प्रयडिय exposed.

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In contrast with other surds and sonants, the prominent and strong retroflex articulation of the cerebral series has preserved their plosion. When they are further weakened they get a lateral explosion giving rise to *l* or *ʃ*.

32 About the use of न and ण, some convention is to be followed. A convenient way would be to write initially; नाम name, नव new, नीति = नीइ policy; नेता = नेः leader; Medial न should be cerebralised into ण : नयन = नयण = eye, अनुकूल = अनुकूल favourable; नमन = नमण salutation; अनेक = अणैक many, पतन = पडण falling, कनक = कणक gold चदन = चयण face; मान = माण pride. Medial ण natural remains : गण group ; चीणा lute.

The change of medial न to ण is well attested, both by the grammarians the writers of Prākṛit manuscripts and by the history of those modern languages which have preserved the distinction between dental and cerebral nasals, the western group. As regards the initial न some grammarians do not allow the cerebralisation wherein the paper Mss.

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the Jain writers agree Bloch expressed the opinion that initial *ṣ* and medial geminated *ṣṣ* may have become later dental *n* in western languages. Moreover the graphic sign *ṣ* may represent two distinct sounds, a cerebral nasal and a nasal spirant as in Gujarātī. In any case the medial sound must have been more feeble than the initial, a parallel to which can be found in the initial labial nasal *m* and its medial change into *ṇ*.

By a convention the editors write *ṣ* everywhere in purely Māharaṣṭrī works like *Setubandha*, *Gaudavadha* etc. But the practice of the Jain scribes to write initially *n* is followed in editing works in AMg and JM. Jain has suggested that initial *n* became alveolar and was felt by some as dental and by others as cerebral.

33 Medial single *प* is changed to *व* होप=होव vanishing, कोप=काव anger, उपाय=उवाय means जनपद=जनवप country, तापस=तावस ascetic, दीप=दीव lamp, विपासा=विवासा thirst, रूप=रूव form समीप=समीव near, पाप=पाव sin, महीपाल=महीवाल king, ताप=ताव heat, शाप=साव curse, नृपति=निवद् king

34 Medial *य* becomes also *व* कलेवर=कलेवर body; कवच=कवळ morsel, कर्णध=कर्णध headless trunk, क्लीब=किलीव eunuch, स्तयकित्=यवहय blossomed, शबर=सवर Sabara tribe, शिविका=सिविया palanquin, शिविर=सिविर camp

Medial *-p* must have been first voiced into *b-* and thus fallen in with original *-b-*. Both were then opened into the fricative *-ṣ* which is a voiced one and with feeble friction. That *ṣṣ* becomes *ṣu* and *alabṣ* becomes *alau* shows that before the back vowels it was a pure semi-vowel and not labio-dental fricative, which value it had before front vowels and in the initial position. Hercin agrees the view of the Sikṣā that in the initial position it should be pronounced heavy, in the interior of a word light and at the end very light.

The confusion between *v-* and *b-* is old (Sk *vyh-* and *bṛh-*, *bāṇd* and *vāṇd*) and the sound in many words is either given as *-b-* or *-v-* making the change of *b* into *-v-* merely a case of an orthographical choice. In the modern languages the western group has preserved the distinction while the eastern languages confuse the two sounds.

35 Medial *य* before *अ* or *आ* will remain while before all other vowels like *इ*, *उ* etc it is dropped. *बाय* body, *माया* deceit, but *वायु* = *वाड* wind, *वियोग* = *विभोग* separation.

It is hard to know whether the preservation of medial *-y-* before *a* or *ā* is a phonetic fact or a mere appearance due to the absence of graphic distinction between *y* and *-y-*. The evidence of Prākṛit languages like M. which do not show *ya* fruits would suggest that *-y-* is dropped medially everywhere. The different treatment of initial *y-* and medial *-y-* is due to a difference of pronunciation from early times noted by the *Śikṣā*s.

36 Medial *श* and *ष* become *स*. *घोष* = *घोस* sound, *पशु* = *पसु* animal, *विषय* = *विसय* country, *आदेश* = *आणस* order; *दोष* = *दोस* fault, *भाषा* = *भासा* speech, *शम* = *सम* peace; *विषम* = *विसम* uneven, *राशि* = *रासि* heap, *पुरुष* = *पुरिस* man; *अनशन* = *अणसन* fast, *आकाश* = *आगास* sky, *कषाय* = *कसाय* passion, *केश* = *केस* hair, *मृषा* = *मुसा* false, *दशन* = *दसन* sight.

37 ASPIRATION OF MEDIAL CONSONANTS

(i) Velars. the aspirate in the medial position usually become *ह*. *किकिणी* = *सिसिणी* small bell, **सकषर* = *सहपर* a demi god, *पलक* = *पलह* board, *स्कटिक* = *पलह* crystal, Pāli *भमुका* = *भमुहा* eye brow, Pāli *सुनस* = *सुणह* a dog. Rarely mediae *हंगाटक* = *सिषाढग* square. The aspiration may be further softened. *निकष* = *निघस* touch-stone.

(ii) Cerebrals. the aspirate is further softened or voiced. *चिपिट* = *चिमिड* snubbed, *षट* = *वट* Banyan tree.

(iii) Dentals the aspirate is further reduced to हः भरत = भरहि name of a king, भारत = भारद् India, वसति = वसद्हि residence, Doubtful cases are, मातुलिङ्ग = मातुलिङ्ग a citron, (Pischel derives it from *माधुलिङ्ग) वितस्ति = विह्रिषि span (Pischel *विस्तस्ति)

(iv) Labials the aspirate usually remains. कच्छप = कच्छम tortoise कपाल = कमल pot sherd, स्तूप = धूम mound; विपाशा = विभासा a river, विविसार = भिभिसार name of a king.

(v) Loss of aspirate शृङ्खला = सङ्खला chain, शृङ्खलित = सकलिय bound, श्वोक्ष = षक a bird of prey.

Cf 22, 23 The supposition of a sibilant not preserved in Sanskrit is less likely for the medial aspiration. The presence of an aspirate sound may have influenced the neighbouring sounds. The cases must be individually explained *khimkhiṇi khaḥajara phaliṣa* may be due to the presence of another aspirate *bhamuḥa (muḥa) suṇaḥa (ṇaḥa) vihatṭhi (hatṭha)* may be due to contamination; *niḥḥaṣa, niḥḥadaga katchabha thubha* may be due to the presence of a sibilant or *r* while *bharaha, rasah,* may represent an older suffix *tha* found in *avasatha*

38 SPONTANEOUS CEREBRALISATION

The unvoiced stops are further voiced पतति = पद्द् falls पतित = पडिय fallen, पताका = पडाया banner; अवतंसक = वडिसग crest, कथ् = कड to boil मेयि = मेडि prop, निपद्य = निसद name of a mountain *आधाति = आडाद् honours

No reason can be given for this change. The Indo-Iranian root *atati* found in Sk *atithi* Av *astis* has become *aṭati*. The influence of the Dravidian languages may be suspected

39 DEPENDENT CEREBRALISATION

Mostly under the influence of a cerebral sound like ङ, ण, ञ or र a dental is often cerebralised

(i) Particularly with प्रति: प्रतिमा = पडिमा image; प्रतिपक्ष = पडिपक्ष accepted; प्रतिराल = पडिराल protection; प्रतिपक्ष = पडिपक्ष enemy; प्राभृत = प्राहुट gift; व्यापृत = वावट engaged; वैयापृत्य = वैयावडिय help.

(ii) In most of the past passive participles containing र नः कृत = कट done; प्रभृत = प्रत्यट spread; मृत = मड dead; प्रावृत = पाउट covered; परिवृत = परिवुट surrounded; हृत = हट taken away; दुःकृत = दुःकट had deed; निहृति = नियडि deceit; संस्कृति = सखडि a feast, प्रकृति = प्रयडि nature.

(iii) थ = डे; प्रथम = पडम first; पृथ्वी = पुडवी earth; प्रथित = गडिय attached.

(iv) Sk. has not preserved the र र sound; सिथिल = सिडिल loose (sṛth-), नट = नड (nrt-); पठे = पड (prath-).

The cerebrals are a creation of the Indo-Aryan period and have arisen out of the primitive dentals by contact with *ṣ*, itself coming from *s* preceded by *i*, *u*, *r* and *k*. The corresponding voiced sound *ṣ* which becomes *r* in Indo-Aryan produces the same result. Secondly they come from the older palatal series represented in Sanskrit by *ś*, *j* and *h* when the dental sound of their affricate nature got prominence and became cerebralised. The same tendency was greatly extended in the Prakrits where cerebralisation is a frequent and characteristic phenomenon.

40 In a few cases the dental is not cerebralised in spite of the presence of the र र sound. प्रतिष्ठा = पड्ण्ठा vow; प्रतिष्ठान = पड्ठान name of a city; प्रतिष्ठित = पड्ठिय established, प्रतिदिन = पड्दिन every day; सप्रति = सपड at present; प्रति = पड towards.

Except in case of the preposition *prati* the cases are due to dissimilation, the presence of a cerebral preventing the rise of another. This can be well seen in such cases as *ḍah* but *daddha*, *ḍas* but *ḍatt/a* and to a certain extent the contention of Wackernagel is justified though his illustration is not to the point.

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No reason can be given for this change. The Indo-Iranian root *atafi* found in Sk *atithi* Av. *asti* has become *ajati*. The influence of the Dravidian languages may be suspected.

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41 OPENING OF STOPS

All indications show that the contact of the Indo-Aryan stops was a feeble one and in favourable circumstances it is lost giving rise to a fricative or a mere voiced glottal fricative (h). Sanskrit and the Prakrit languages lack the unvoiced fricatives except the sibilants and therefore whenever a stop becomes a fricative it is necessarily voiced at the same time. Thus *p* and *b* become *ph* and the same applies to all the following cases

(a) Opening of mutes

(i) Cerebrals ट=ठ ह्रदिक=हलिह crystal पिटक=पिलग = basket कटिव्र=कलित an armour ट=ड कुडार=कुहाड axe पिठर=पिहड a jar ड=ळ गवेडक=गवेलग ram गुड=गुल raw sugar निगड=निगल fetter एटक=एलग ram, गहड=गरुल eagle पडस=छलस having six corners पाडश=सोलस sixteen आपीड=आविल crest तटाक=तराग pond झीडन=कीलण sport ताड=ताळ to beat पीडा=पीरा trouble

(ii) Dentals त=ठ असित=असिल name of a sage सातवाहन=सालिवाहन title of the Āndhra kings

Doubtful is the case of *salilā* = Pāli *sarita* which may be under the influence of *salila* water

द=ळ : कदव=कलव a kind of tree नोहड=नुदति (nudāti) pushes प्रदीपयति=पलीवेह enkindles द्वादश=दुवालस twelve दोहड=दाहल pregnancy longing ईश=एलिस like this अनीदश=अनेलिस not like this

(b) Opening of nasals ण=ळ : वेणु=वेळु bamboo न=ळ निम्ब=लिम्ब a kind of tree म=ष यमुना=जडणा Jamna (from *Yamunā*)

(c) Opening of sibilants श=ह : दशमुख=दहमुह Ravana, दश=दह ten प=ह पापाण=पाहाण stone, आयूप=एयूह early morning भीषण=बीहण frightful.

कार्यपण = काहायण a coin, स = इः दिवस = दिवह day ;
 *शासति = साहइ tells, चतु सप्तति = चउहत्तरि 74 and other numerals

(d) The sibilants are also opened into ष in द्वाषष्टि = बावष्टि 62, त्रि सप्तति = त्रैवत्तरि 73 and other numerals

In case of the mutes we have to imagine that the dentals fell in with cerebrals and all were changed to a lateral sound which must have been of the same place of articulation or / but which is written as l. The change of a dental into the dental liquid is however, not improbable, as can be seen from Sk sandhi like *tasmāi lokāt*. When *m* became *v* the latter was nasalised and we must say *javūṇā*. The change of the sibilants is a normal feature found in Iranian, Greek, and particularly active in Apabhramśa. In NIA Gujarātī and Sindhī show it to a considerable extent. H Smith, however, explains *diyaḥa* as the result of the contamination of *ahan* with *disaḥa*

42 VOICING OF CONSONANTS

क = ग असोक = असोग a kind of tree, पलक = पण्य a board, आकर = आगर mine, एक = एग one, अनेक = अणेग many कनक = कनग gold, निग = नियग own, यमकसमक = जमगन्मग together दारक = दारग child, लोक = लोग world ; भोक = सिलोग fame, मरकत = मरगय emerald, श्रायक = सायग lay follower, स = ष : आषयेइ makes known, आख्यायना = आषायना explanation, निरुष = नियस touch stone, त = द : उताहो = उदाहो or

The softening of consonants is a far wider and comprehensive change than can be thought at first sight. The change of *f* to *ḍ* and *ph* to *ḍh*, the opening of all consonants and the dropping of tenues and the change of the tenues aspirate into *h* all involve this change. By its nature it is confined to the medial position. In fact for the Prākṛits we have to formulate the rule that all intervocalic consonants except the sibilant are voiced, and this fact differentiates between

the older Prakrits like the inscriptions of Aśoka, Pāli, the Pāṣaṇḍī dialect and the Dramatic Prākṛit of Aśvaghoṣa. The voicing and opening of the sibilant marks the beginning of the late Prakrit, the Apabhraṃśa.

The loss of implosion of the voiced consonants is taken as a special feature of the Mahārāṣṭrī Prakrit, while Saurasenī and Māgadhī keep the soft sounds. He teaches that some of them were also preserved in Apabhraṃśa.

43 MUTES CHANGING TO THE LIQUID

(i) ढ = र वेहूर्य = वेहुरिय a kind of gem बिडाल = बिराल cat.

(ii) त = र सप्तति = सत्तर 70

(iii) द = र उदार = उराल noble, औदारिक = आरालिय pertaining to the belly एकादश = एयाह 11, द्वादश = दारह 12, सप्तदश = सत्तरस 17

(iv) ढ = र ईदश = एरिस like this, अस्मादश = अम्हारिस like us, सट्क् = सरि like

The cases under (iv) are doubtful. Wackernagel has pointed out that *tarisa* agrees with Gr *telikos* and Bloch has noted the survival of *tadya* in NIA *taisa*. *Biḍala* is thought to be of Dravidian origin.

Cf 41a. The question involved in these two rules is extremely difficult to decide on account of the fact that the usual orthography does not give the proper sounds. We have evidence to suppose that *l* represents both dental *l* and cerebral *l* (Sk *dohada*, Pāli *dohala*, Pkt *dohala*) and it is probable that *r* also represents a cerebral sound as defined by Pāṇini and effecting the cerebralisation of the following *n* and a dental one found in the eastern languages. When the cerebrals change into the liquids, they would naturally represent the cerebral values of these two. But when dentals become liquids, it is not possible to ascertain which sounds they represent unless some form containing a cerebral sound of that word is available.

44 INTERCHANGE OF LIQUIDS

(i) र = ल : चरण = चरण foot ; करण = कलुण pitiable ; सुकुमार = सुगुमाल tender ; परिखा = फलिहा ditch ; मुखर = मुहल talkative ; अतरिक्ष = अतल्लिख sky ; पर्यन्त = पलियन्त border ; दरिद्र = दलिह poor.

(ii) ल = र : किल = किर indeed ; शादमली = सामरी a kind of tree.

It is probable that the preference given to the one or the other liquid may mark a dialectal feature. Like the ancient Iranian the dialect of RV. shows a marked inclination towards *r*, while classical Sanskrit appears to show *l* (*rikh-likh-*, *raghu*, *laghu-*, *rap lap-*). In the MIA the eastern languages show *l* in place of *r* and therefore this change is called a Magadhimism. Grierson suggests that probably the writing of *l* in east is to represent the dental sound of *r*. Some of these changes, Bloch is inclined to explain as dissimilation of the cerebrals (*karuna*) or contamination (*calana*, *cal-* to walk)

45 INTERCHANGE OF SEMI-VOWELS

(i) य = व : पर्याय = पजव modification, त्रयस्त्रिंशत् = तावत्तीसा 33, आयुष्मान् = आउसो long lived one, Pāli, *āyuso*.

(ii) व = य अवट = अयट well ; दिवस = दियह day ; लावण्य = लायण beauty.

Cases of this interchange are more in Pāli. On the whole the changes are not outside the pale of doubt. As both the semivowels are liable to fall out and both are used to avoid hiatus, it is impossible to decide the cases with the very few examples known.

46 THE V-ŚRUTI

(i) क = व : यूक = जूव louse ; स्तोक = थोव little ; द्विकार्ष = दिवड्ड one and one half.

(ii) ग = व : युगल = जुवल pair.

(iii) त = व : प्रद्योतित = पज्जोविय lighted ; द = व : रुदती = रोवइ weeps.

* Pāli and Ap. *suva* = *śuka*, Marāṭhī *kāvaḷā* = *kāka* make it probable that the sound *v* may have been used as a glide as in case of *ṣ*. Pischel explains *ujjova* from *dya-* and *rova* from *ru*.

47 A FRICATIVE BECOMING A STOP

(i) व = म : दाविडी = दमिली The Tamil script ; वैश्रवण = वैसमण a god ; *ध्रुवका = भ्रुवहा eye-brow.

(ii) प = म : आपीड = आमेल crest, कुणप = कुणिम dead body, नीप = नीम a kind of tree, मणाम = Pāli मनाप delightful ; वनीरक = वणीमग a beggar ; विटप = विडिम a tree ; सुमिण = Pāli सुपिण dream.

(iii) व = म : कवच = कर्मच a headless trunk.

The change in case of (ii) and (iii) must have been due to the interchange between *m* and *v* or *ṽ* which, in turn, came from *p* and *b*.

48 SURVIVAL OF PRE-SANSKRIT SOUNDS

(i) ग for Sk. ज : अम्भगेइ = *अभ्यजति bathes निरंगण = निरंजन free from blame.

(ii) भ for Sk. ह : निभेलण = निहेलन house; वैभार = वैहार name of a mountain ; वुम्भइ = उह्यते carried away ; लिम्भइ = लिङ्गते is licked.

(iii) घ for Sk. ह : संघयण = सहनन build.

(iv) After nasal an aspirated sonant stands for Sk. ह : चिन्ध = चिन्ह sign ; वंभग = ब्राह्मण a Brahmin.

In the last case the change is due to the opening of the mouth after the nasal passage is closed instead of opening

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 of tree

It is probable that the preference given to the one or the other liquid may mark a dialectal feature. Like the ancient Iranian the dialect of RV shows a marked inclination towards *r* while classical Sanskrit appears to show *l* (*rih-
 lih raghu laghu rap lap*). In the MIA the eastern languages show *l* in place of *r* and therefore this change is called a Magadhimism. Grierson suggests that probably the writing of *l* in east is to represent the dental sound of *r*. Some of these changes Bloch is inclined to explain as dissimilation of the cerebrals (*karuṇa*) or contamination (*calaṇa cal* to walk)

45 INTERCHANGE OF SEMI VOWELS

(i) व=य पयाव = पयव modification, त्रयस्त्रिंशत् = तावत्तीसा
 33, आयुष्मान् = आउसा long lived one, Pali, *avuso*

(ii) व=य अयट = अयड well, दिवस = दियइ day, लावण्य =
 लायण beauty

Cases of this interchange are more in Pāli. On the whole the changes are not outside the pale of doubt. As both the semivowels are liable to fall out and both are used to avoid hiatus it is impossible to decide the cases with the very few examples known.

46 THE V ŚRUTI

(i) क=व यूका = जूवा louse, स्तोत्र = थोव little, द्विकार्ध =
 दिवद् one and one half

परिषद् = परिसा assembly) नभस् = नह sky , दामन् = दाम garland , शिरस् = सिर head

52 Final न् and स् become अनुस्वार भगवन् = भयव O venerable one , पचन् = पय cooking , अस्मिन् = अस्ति in this , इदानीम् = इयानि now, कुर्वन् = कुर्व्य doing *यतन् = जय exerting.

Other consonants become अनुस्वार by analogy मनाक् = मण slightly , साक्षात् = सक्ख actually सकृत् = सह once , सम्यक् = सम्म properly प्रातस् = पाय in the morning

53 THEMATISATION OF NOUNS

As consonantal themes are not allowed in the language all such themes are made vowel ending by adding a vowel (a) अ in case of Masculine nouns शरद् = सरओ autumn , भिषक् = भिसओ physician प्रावृष् = पाउसा rainy season सरत् = सरओ wind , (b) आ or ई in case of Feminine nouns , सरित् = सरिआ river संपद् = सपया wealth , दिक् = दिसा direction , क्षुष् = छुहा hunger , वाक् = वाया words, धुर् = धुरा yoke , ककुब् = कउहा quarter , आपद् = आवई difficulty

This is in fact the result of a tendency, widespread and operative even in Sanskrit in the whole field of grammar by which a thematic form is preferred as a base to an athematic one (*pad*, *pāda*, *mas masa*, *harit*, *harita*, *id*, *ida*, *kṣap*, *kṣapa*)

Ex 1 (18—27) Give Ardha Māgadhī words for शूर a hero, शरीर the body, याम a period of time, यामि I go, योगिन् an ascetic, भव be, पनस bread fruit, यथायात as born, शाम black, शुचि pure, शोक grief

Ex 2 Give AMg words for शका doubt, शिलातल slab of stone, यथाईद् according to one's will, यथाख्यात as told, संयत self controlled, यामिनी night, योगक्षेम welfare, युद्द fight, चित्रफलक picture, सकल fruitful

Ex. 3. (28—36) Give AMg. words for : देश country, नगरी town, निरोध obstruction, सभा assembly, विकार change, नेमि rim, तटी bank, कठिन hard, मालती Jasmine flower, घायस crow.

Ex. 4. Give Sk. words for : मइ intelligence, नई river, क्रिया compassion, बहुविह manifold, हरिय green, तव penance, महुयर bee, पावाल underground world, अणिल wind, अणल fire.

Ex. 5. Give AMg. words for and state the rules by which the changes happen : सयोग union, लोक people, लोचन eye, यज्ञ sacrifice, यूथ herd, विदूषक jester, विरूप deformed, आशा desire, आधार support, यथानाम according to name, विपुल abundant, आकार form.

Ex. 6. (37—49) Give AMg. words for : पाक cooked food, मूक dumb, कुरर osprey, विदारण tearing, काक crow, सेवक servant, दिवस day, प्रतीहार door-keeper, प्रतिकार opposition.

Ex. 7. (50—53) Give AMg. words for : ज्ञान knowing, शशिन् the moon, शिखरिन् mountain, धामन् name, योगिन् ascetic, तपस् penance, तेजस् lustre, मनस् mind, रजस् dust, वचस् word.

doubled by adding before them the first and the third letter of the same Vargas. Thus ख is doubled by adding क before it कख, similarly the double of घ = गघ, छ = गछ, झ = गझ, ढ = गढ ड = गड य = गय, च = गच, फ = गफ, भ = गभ. In all other cases the same consonant is added. Thus क is doubled by adding क = कक, ग = गग, स = गस न = गन ल = गल, व = गव. In the following words if र occurring in the conjuncts is dropped the remaining members will be doubled as follows मूर्ख = मुख a fool अर्घ = अगघ offering; मूर्च्छा = मुच्छा swoon, निर्झर = निज्झर book, अर्थ = अगय wealth, अर्ध = अद्ध half अन्न = अन्न cloud, but सर्व = सव्व all पुत्र = पुत्त son.

57 DROPPING OF ONE MEMBER. Of the two members of a conjunct one specific member is to be dropped and the remaining member is to be doubled. Which member is to be dropped is determined according to the following rules

The treatment of the conjuncts is one of the difficult problems of Prakrit phonology. Hemacandra arranges the words in the order so as to give the conjuncts *kk, kkh, gg* etc in their Prakrit substitutes. His general treatment consists in laying down the three rules (i) *k, g, t, d, t, d, p, t, s* as the first member (ii) *m, n, y* as the second member and (iii) *l, v, r* as both members are to be dropped. This leaves many exceptions and he is forced to add a large number of special rules. Pischel's treatment is more scientific. His rule may be stated as the stronger member assimilates the weaker and among equals the second assimilates the first assimilation being regressive. The consonants according to decreasing strength are (i) mutes (ii) nasals and (iii) *l, s, v, y, r* in order.

For the sake of clarity and exhaustiveness we classify the consonants into six groups as (1) mutes comprising the unvoiced (*t*) and voiced stops (*d*) and their aspirates (*th, dh*) of the five classes (2) the five nasals (3) two semi vowels (4) two liquids (5) the three sibilants and (6) the aspirate (*h*)

and its unvoiced form (*visarga*) Their combinations also give 36 groups but in reality many groups are not possible

The basic principle of the strength of a consonant assimilation is its definiteness of contact and not sonority. It is thus that the mutes are the strongest and the semi vowels the weakest. The labio dental nature of *v* makes it stronger, while the clear contact of *l* makes it weaker. This will explain why *v* and *y*, *l* and *r* behave differently in groups.

GROUPS WITH MUTES

58 Only hard and soft consonants can form conjuncts among themselves. A soft consonant cannot form a group with a hard one and vice versa. In these groups the assimilation is regressive; i.e. the second member prevails over the first. The aspiration, if present, remains at the end of the group.

The earliest trace of such an assimilation is to be found in the voicing of the stop when followed by a voiced stop (Sk *tat* + *bhavati* = *tadbhavati*). Later on the first lost its distinct articulation though preserving its time and voice (Sk *uccā* from *ut* cf. Av *uica* *majj* from **madj*). The aspiration if present in the group is thrown at the end in such cases as Sk *budh* + *ta* = *buddha*.

59 Surd + surd = second surd doubled. मुक्त = मुक् free, रक्त = रक्त red, षट्क = षट्क a group of six, षट्पद = षट्पद bee, युक्त = युक्त proper, आसक्त = आसक्त attached, भक्तिः भक्ति devotion, उत्कंठा = उत्कंठा eagerness, बलात्कार = बलात्कार force, उत्पल = उत्पल lotus, सत्पुरुष = सत्पुरुष good man, सुप्त = सुप्त slept, सल्लस = सल्लस spoken

60 Surd + aspirated surd = second doubled रिच्यः रिच्य wealth, सिच्य = सिच्य sling, उत्खात = उत्खात dug up.

61 Sonant + sonant = second doubled : खड्ग = खग sword , पङ्जीव = छङ्जीव six groups of living beings ; पुद्गल = पोगल matter ; कुञ्ज = खुञ्ज dwarf ; उद्गम = उगम origin ; बुद्बुद = बुबुब bubble ; शब्द = सद sound.

62 Sonant + sonant aspirate = second doubled : दुग्ध = दुद milk ; सिग्ध = सिणिद्ध glossy ; सुग्ध = सुद्ध simple ; आरब्ध = आरद begun ; लुब्धक = लुदग greedy ; सद्भाव = सद्भाव intention ; समुद्घात = समुग्धाय spreading up.

63 MUTES AND NASALS

A. Mute + nasal, the assimilation is progressive i.e. the mute assimilates the nasal which forms the second member. The only nasals are न and म.

(i) न assimilated . नग्न = नग naked ; पत्नी = पत्नी wife , अग्नि = अग्नि fire , प्रयत्न = पयत्त effort ; विघ्न = विग्ध trouble.

(ii) म assimilated : युग्म = युग pair ; लक्ष्मण = लक्ष्मण Lakshmana.

64 The conjunct ञ becomes ज्ञ : यज्ञ = यज्ञ sacrifice ; विज्ञ = विज्ञ knower , मनोज्ञ = मणुज charming ; आशुप्रज्ञ = आशुपज्ञ of quick intelligence ; प्रज्ञा = पज्ञ knowledge.

The conjunct *jñ* gives in Pālī *ñi* (*prajñā* = *faññā*) by a regressive assimilation. The change to *np* or *nn*, however, is due to the survival of the older pronunciation of the palatal sonant. Sanskrit *j* comes from I-E palatal sonant stop *ǵ* and was pronounced as *dʒ*. When the sound became implosive being followed by another sound, the first element of the affricate, the dental stop became prominent and was assimilated to *n* or *ṇ*. That it should be a cerebral sound is seen from *ṛiṣ* = *ṛiṣ*, *ōjñā* = *āṇā*. That the two elements of the group *jñ* were movable is seen in Sanskrit *jārāṭi* and the later pronunciation of it as *dny*.

65 There are, however, a few cases of a different treatment of the group mute + nasal : रुक्म = रुक्म gold ; रुक्मिणी = रुक्मिणी Rukminī , आत्मन् = अप्ता self (also अत्ता) ; अध्यात्म = अज्ज्ञप्प thought , पद्म = पोद्म lotus (also पडम) ; छद्म = छम्म imperfect knowledge (also छडम)

The earlier stage of this change is given by the inscription of Aśoka at Girnār *ātpa* for *ātman*. So it is clear that the stop has first unvoiced the nasal and then the second stop has assimilated the first. A similar change is found in Aś *catpāro* (*cattārah*) *bāravaī* (*atāravatī* = **dbāravatī*). In case of *pomma*, *chamma*, it appears that the forms with anaptyxis were later contracted.

66 B N a s a l + M u t e If the nasal and the mute belong to the same class they are unchanged. कण्ठ throat ; वृन्त = विन्त stalk, शान्त = सन्त calm , जम्बु = जम्बु Jambu.

In writing we often find Anusvāra written for the nasal and the grammarians allow both. In pronunciation, however, there is no difference. In AMg *hanti* has become *handi*. In the derivative numerals of *pañca* it becomes *pañña* as in Pāli, *pannarasa* (15) *chappanna* (56). The change remains obscure.

67 MUTES AND SEMI VOWELS

Historically the semi vowels represent the forms of vowels before another vowel. cf. : *mah* 'we go' but *yanti* 'they go', *sunu-mah* but *sunvanti*. Naturally there cannot be a conjunct of a semi vowel followed by a mute as it will immediately revert to its vowel nature. There will be only groups of mutes followed by the semi vowels *y* and *v*. In all such cases the assimilation will be progressive.

68 Groups with य · चाक्ष्य = चाक्ष word ; सौख्य = सौख्य happiness , वैराग्य = वैराग्य = aversion , राज्य = राज्य kingdom ; इन्ध्र्य = इन्ध्र्य rich man ; योग्य = योग्य proper , नाट्य = नाट्य drama ; व्याख्यान = व्याख्यान explanation , पूज्य = पूज्य honourable ;

शाक्य = सक name of a tribe , अभ्यतर = अभ्यतर inside ,
उच्यते = उच्यते is said , आख्याति = अख्याति explains

69 Groups with व पञ्च = पञ्च ripe , प्रज्वलित = पञ्चलिय
burning , चत्वारि = चत्वारि four , देवत्व = देवत्व godhood ,
द्वार = द्वार door , द्विज = द्विज bird , जंबुद्वीप = जंबुद्वीप Jambu-
dvīpa , सत्त्व = सत्त्व being उज्ज्वल = उज्ज्वल bright

The prefix *ud* followed by *v*, however, makes an excep-
tion *udvigna* = *uvvigna* dejected, *udvahati* = *uvvahati*
marries *udvartana* = *uvvartana* turning up Similar is the
case with *śadvimsati* = *chavvissam* The labio dental nature
of *v(a)* and *v(i)* with a contact of the teeth with the upper
lip explains the change

70 PALATALISATION If the conjunct is made
up of the तवर्ग and य or to a limited extent व, चवर्ग takes
the place of the तवर्ग

A Groups with य त्व = य + त्व = सत्य true , नित्य = निश्च
always , प्रत्यय = पश्य confidence , कृत्य = कृत्वि duty , अत्यत =
अत्यत very much , आधिपत्य = आधिपत्य lordship , प्रेत्य = प्रेत्य in
the next life , वयापृत्य = वयापृत्य help , त्यजति = त्यजति abandons ,
व्य = व्य , पश्य = पश्य wholesome , मिथ्या = मिथ्या false ,
तथ्य = तथ्य true , रथ्या = रथ्या street , नेत्र्य = नेत्र्य dress ,
य = य अद्य = अद्य to day , मय = मय wine , अयस्य = अयस्य
-in , वैद्य = वैद्य physician , राय = राय eatables , विद्या = विद्या
science , ध्य = ध्य कथ्य = कथ्य to be killed , उपाध्याय = उपाध्याय
teacher , स्वाध्याय = स्वाध्याय study , अध्यवसाय = अध्यवसाय
resolution ध्यात = ध्यात meditated , मध्य = मध्य middle

A few exceptional cases are *pratyekabuddha* = *patteya-*
buddha *tathya* = *tacca* which may be in reality *tatva*

B Groups with व + त्व = व च वर = चवर square , कृत्या =
कृत्या having done , श्रुत्या = श्रुत्या bearing , भुक्त्वा = भुक्त्वा
having enjoyed , द्व = द्व , विद्वान् = विद्वान् wise , एव = एव

बुद्धा = बुद्धा knowing · साधस = सज्जस fear , ध्वज = ध्वज banner

There are some cases like *dve=be* , two , *dvādaśa=bāraha* twelve , *dvāravatī=baravāī* , *ūrdhva=ubbha* upright, which show that the stop first changed the semi-vowel *v*, already partially having the contact, into the voiced stop *b*, which was followed by the usual assimilation

This law of palatalisation is due to the fact that the dental pronounced with the spread tip of the tongue against the root of the teeth could easily be carried over to the position of *y* made by pressing the two edges of the tongue to the palate and leaving the central part for a narrow aperture for the air to escape. The resulting sound is an affricate as are Sanskrit palatals. The case of *v* is difficult to explain. Pischel supposes that the semi-vowel first became *y*.

71 MUTES AND LIQUIDS

A When the mute is followed by a liquid र or ल, the mute assimilates it and the assimilation is progressive

(i) Groups with र चक्र = चक्र wheel , न्यग्रोध = नागोद् banyan tree आग्राति = अग्राद् smells वज्र = वज्र thunderbolt, सुप्रभ = सुप्रद् name of a prophet 'of good lustre' , अभ्र = अम्भ cloud पुत्र = पुत्त son, शुद्र = सुद् low caste man , चित्र = चित्त picture, पत्र = पत्त leaf , भद्र = भद् good , समुद्र = समुद् ocean उग्र = उग्ग terrible

(ii) Groups with ल शुक्ल = सुक् white , विरुध = विरुध trouble, मेरुड = मेरुड barbarian, पव् = पव to swim , फोव = फोव eunuch

72 CEREBRALISATION The र as a second member changes the preceding dental into a cerebral in few cases सुद्रक = सुद्ग young, ठिद्र = ठिद् hole

73 In a number of adverbs य apparently becomes

एष कुत्र = कस्य where, यत्र = जस्य where, तत्र = तस्य there ;
सर्वत्र = सर्वत्र everywhere, अत्र = एतत्र here

Pischel derives *ettha* from Vedic *stha* and naturally all other adverbs are traced to such a suffix *-tthā*. Geiger traces the word to **itra* Av *sthra*. The change of *tra* to *ttha* must have been under the influence of *-ttha* coming from Sk. *-stha*.

As pointed out by Meillet the Sanskrit orthography of a mute + a semi vowel or a liquid does not give the real pronunciation of the word. Sk *astrah* is represented in Gr by *hippos* and *madhyah* by *méssos* where all the words have the first syllable closed. As a Sanskrit word can begin with the group *tr* (*trish*, *trayastra*) the second syllable must begin with *tr* in *putra* and if the first is also a closed syllable it must end with *t* with the result that we get gemination of the stop *t* and the word is pronounced as *put|trah* becoming in Prākṛit *putto*.

74 B Liquid followed by the mute. The assimilation is regressive and the mute assimilates the liquid *r* or *ḷ*.

(1) Groups with *र* तर्क = तर्क reasoning, अर्क = अर्क sun, मूर्ख = मुखा fool, वर्ग = वर्ग group, मार्ग = मार्ग way, अर्प्य = अर्प्य offering, अर्चा = अर्चा worship, कूर्च = कुच brush ; मूर्छा = मुखा swoon, अर्जव = अर्जव straightforwardness, वर्ज्ज = वर्ज्जण avoiding, मुहूर्त = मुहुत moment, अर्थ = अर्थ wealth, दटुर = दटुर frog, मूर्धन् = मुदा head, सर्प = सर्प serpent, कर्षट = कर्षट a village, अर्भक = अर्भग child

(ii) Very frequently the *r* preceding the dental cerebralises it. आर्त = अर्त troubled, नर्तक = नर्तक dancer, वर्तते = वर्तते exists, गर्त = गर्त ditch, चक्रवर्तिन् = चक्रवर्ति sovereign king, अर्थ = अर्थ purpose, चतुर्थ = चतुर्थ fourth, अर्ध = अर्ध half, वर्धते = वर्धते grows

The cerebrallising effect of *r*, which was visible even in RV. (*kafa* and *karta*, *vikafa* from *vikṛta*) becomes very wide spread in Middle Indian, though nothing like constant and uniform.

(ii) Groups with ल : भल = भल्य little ; शिल = शिल्य craft
 किङ्किण = किङ्किण्य wretched ; प्रगदम = प्रगदम्य developed ;
 कल = कलय period of time ; विद्वद = विद्वदय doubt ; बलू =
 बलूय boasts.

The syllabic division of these groups must have been *ark kṛh* which became *akṛḥ*.

75 MUTES AND SIMILANTS

A. Mute followed by a sibilant. Except for क्ष such groups as क्श and प्श become कृष.

(11) च्त्स = च्छ : जुगुप्सा = दुगुच्छा disgust ; लिप्सु = लिच्छु longing for , अप्सरस् = अच्छरा divine damsel.

76 In a number of cases, however, a mute followed by a sibilant shows a regressive assimilation, i. e. the sibilant prevails over the mute. उच्छ्रित = उस्सिय raised ; उच्छुल्क = उस्सुक free from tax , उच्छ्वास = उस्त्वास breathing ; उस्सगं = उस्सगा rule , उस्सेध = उस्सेह height , उस्सुक = उस्सुय eager , उस्सव = उस्सव festival , षट्शतं = छस्सय six hundred.

The reason for this change is to be found in the fact that the speaker was conscious of the compound nature of the word, the first being a prefix or an independent word. Dr. Varma suggests that the mute became a fricative by the force of the succeeding fricative

77 Changes of *k*; This sound group is a complex phenomenon and gives in Prākṛit च्छ, क्ख, क्ष and च

(i) क्ष = च्छ : क्षण = छण festival ; क्षुधा = खुहा hunger, अक्षि = अच्छि eye ; मक्षिका = मच्छिगा fly ; वृक्ष = वच्छ tree , तक्षक = तच्छग carpenter.

(ii) क्ष = क्ख . क्षत्रिय = खस्सिय man of warrior caste ; क्षीर = खीर milk, क्षुद्र = खुद्र small ; शिक्ष = सिक्ख to teach ; दक्षिण = दक्खिण south ; राक्षस = रक्खस demon.

In few cases this *kkh* is further changed *h* : *ikṣā* = *ihā* investigation , *rūkṣa* = *lūha* harsh ; *daṣṣiṇa* = *dāhiṇa* = south ; *śaṣṣya* = *seha* pupil. Sometimes the same word may show both *cch* and *kkh* as in AMg. *ikṣu* = *ikkhu*, *ucchu* sugar-cane ; *kukṣi* = *kucchi*, *kukkhū* womb , *kṣāra* = *chāra*, *khāra* ashes, acid.

(iii) क्ष = क्ष : क्षरति = क्षरद् to flow ; क्षाम = क्षाम emasculated ; क्षीयते = सिज्जद् is weakened.

(iv) क्ष = च : क्षुल्ल = चुल्ल younger ; क्षुल्लपिता = चुल्लपिया uncle.

Historically the sound group *kṣ* of Indo-Aryan represents

a number of sounds. In the first place it represents the I-E. sonant aspirates of the labio velar and palatal articulation followed by *s* : e. **gh* + *s* (= Av *γš*) **ḡh* + *s* (= Av *ḡš*), in which cases it is represented by AMg *jh*. In the second place it represents the I-E **ks* (= Av *s*) which according to Pischel corresponds to AMg *cch*, and thirdly I-E **qs* (= Av *xs*) which becomes in AMg *kkh*. On account of disagreement between Av and Pkt the last two equations cannot be accepted cf *dakkhina* Av *dāina*. A difference of meaning has developed in *chana* festival, *khana* moment, *chamā* earth, *khamā* forbearance

78 Sibilant followed by mute. Generally the mute assimilates the sibilant but it in turn aspirates the mute. So श्र = छ श्र = क्ख, छ = ङ्ग य = य्फ, स् = स्ख, स्त = स्थ, स्प = प्फ

In all these cases it is clear that the sibilant is opened into the aspirate which goes to the end of the group as usual.

(i) Sibilant श आश्चर्य = अश्छेर wonder, पश्चात् = पच्छा afterwards, पश्चिम = पच्छिम west प्रायश्चित्त = पच्छित्त expiation ; निश्चय = निच्छय resolution, वृश्चिक = विच्छुय scorpion

(ii) Sibilant य पुष्कर = पोक्खर lotus, निष्कमण = निक्खमण goi g out निष्क = निक्ख gold दुष्ट = दुट्ठ wicked, लेष्टु = लेट्ठु log of earth काष्ठ = कट्ठ log of wood, पृष्ट = पुट्ठ back, दृष्टि = दिट्ठि view पुष्प = पुप्फ flower, निष्फल = निप्फल fruitless

(iii) Sibilant स स्कंध = खंध shoulder, तिरस्कार = तिरक्खार insult, संसृति = सख्खि feast हस्त = हत्थ hand, विस्तार = वित्थार expanse प्रस्तर = पत्थर stone हस्तिन् = हत्थि elephant ; भयस्या = भवत्था condition मध्यस्थ = मज्झत्थ impartial, अगारस्थ = गारत्थ householder, स्पर्श = फास touch, वनस्पति = वण्-प्फइ plant, स्फटिक = फट्ठि crystal

In some cases *s* cerebralises the following dental *asthi* = *atthi*, *adhastāt* = *hetthā* (?) **sthāti* = *thāti*, *upasthita* = *upa-tthiya*

79 In a number of cases, the aspiration of the surviving mute is absent.

(i) With शः निश्चल = निश्चल motionless ; दुश्चरित = दुश्चरित bad act , तपश्चरण = तपश्चरण penance.

With षः चतुष्क = चतुष्क square ; शुष्क = शुष्क dry ; निष्कारण = निष्कारण without reason ; दुष्कर = दुष्कर difficult ; निष्कृप = निष्कृप cruel ; इष्टका = इष्टका brick ; चतुष्पद = चतुष्पद animal ; निष्पाप = निष्पाप sinless, दुष्पेक्ष्य = दुष्पेक्ष्य difficult to observe.

(ii) With सः नमस्कार = नमस्कार salutation ; तस्कर = तस्कर thief ; संस्कृत = संस्कृत polished , दुस्सर = दुस्सर difficult to cross ; समस्त = समस्त all ; परस्पर = परस्पर each other.

This two-fold treatment of the group of a sibilant and a mute is difficult to explain (*hasta* = *hattha*, *dustara* = *duttara*). It is probable that while in case of *hasta* the division of the syllable was *has*/*ta* where the fricative and the mute were found in the same syllable, it may have been in case of *dustara* as *du*/*s*/*tara* probably helped by the consciousness of the etymology. In such a case, as the sibilant was in another syllable, it failed to aspirate the following mute though the preceding syllable was kept close. Dr. Varma, however, is not inclined to accept such a division.

80 When the visarga is followed by a mute the mute assimilates it. दुःख = दुःख misery अंत करण = अंतकरण heart.

GROUPS WITH NASALS

81 In case of न and ण, when conjunct, ण्ण should be written when Sanskrit contains ण ; अरण्य = अरण्य forest ; पुण्य = पुण्य merit ; जीर्ण = जीर्ण old ; पूर्ण = पूर्ण full ; तीर्ण = तीर्ण crossed ; चूर्ण = चूर्ण crushed. In all other cases न्ण should be written : विश्वर = विश्वर a divine being ; कन्या = कन्या

daughter, प्रतिज्ञा = पदज्ञा vow, दत्त = दिन्न given, विश = विन्तु knower

Some grammarians (Vararuci) enjoin only *ṛṇ* while others (Hemacandra) allow both *nn* and *ṛn* in all cases. The writing of *ṛn* is preferred in purely *Māhārāṣṭrī* works. The Jain Mss show a preference for *nn* as they do in case of initial *n*. Thus they would write *ranna*, *finna* etc. In general the medial double consonants in Prākṛit are of the same type as initial single consonants and stand in contrast with medial single consonants which are weaker. This is seen in the further development of the double stops into single one in Modern languages and in case of *ṛṇ* the result is *n*.

82 As a result of AMg phonology if two nasals of different classes come together the first becomes anusvāra. षमास = छमास six months, पराङ्मुख = परमुह averse, पङ्क्ति = पति row, also before a stop of a different class. वण्य = वंश unfruitful, विण्य = विंश name of a mountain, सण्य = सप्ता evening.

The anusvāra may be replaced by a parasavarṇa and one may write *chammāsa*, *panti* etc. The difference is purely orthographical and the sound remains the same.

83 In conjunct of *n* and *m* the assimilation is regressive. उन्मूल = उन्मूल from the roots, जन्मन् = जम्म birth; उन्मुख = उन्मुख facing upwards, मन्मथ = वन्मथ cupid, निम्नगा = निम्नगा river, निम्न = निच low, प्रद्युम्न = पद्म्युम्न Pradyumna.

84 NASALS AND SEMI-VOWELS

All the three nasals *ṇ*, *n*, *m* assimilate both *y* and *v*.

(i) With *ṇ*. हिरण्य = हिरण्य gold, पिण्याक = पिण्याक oil cake; पण्य = पण्य merchandise, पुण्य = पुण्य merit.

(ii) With *n* : अन्य = अन्न another, कन्या = कन्या girl; सैन्य =

सेन army, मन्तु = मन्तु anger; धन्य = धन fortunate धान्य =
घन्य corn शून्य = शुन zero अवेपथु = अवेपथु search

(iii) With म सौम्य = सोम docile रम्य = रम charming ;
हाम्यति = क्लिप्सिम्ह fades ताम्यति = तम्ल languishes

85 NASALS AND LIQUIDS

A Nasal followed by a liquid Initially the nasal assimilates the liquid म्रक्षयति = मरुक्षेद् anoints , म्लेच्छ =
मेच्छ barbarian Medially a glide mostly य, is developed
which assimilates the following liquid आम्र = अम्र mango,
ताम्र = तम्र red आम्ल = अम्र (also अविल) acid

The physiological explanation of the glide is obvious.
In pronouncing *amra* the speaker has to cut off the nasal
passage and pronounce *r* at the same time with the
simultaneous opening of the contact In fact he cuts off
the nasal passage earlier and instead of the sound *r* breaks
the plosion with the result that he pronounces *m̐*

B Liquid followed by a nasal The nasal assimilates
the liquid and the assimilation is regressive.

(i) with र वण = वण ear पर्ण = पर्ण leaf , उर्मि = उर्मि
wave, कर्मन् = कर्म act धर्म = धर्म religion

(ii) with ल कुलमाप = कुलमाप beans गुल्म = गुल्म bush ,
वल्मीक = वल्मीक ant hill

86 NASALS AND SIBILANTS

If the sibilant follows, the nasal becomes anusvāra in
Sanskrit its-elf If the nasal follows, groups of न and ण
give us ण् and groups of म give us म्

(i) इन = ण् प्रश्न = ण् question अश्नाति = अश्नाद् eats

(ii) ण्न = ण् उष्ण = उष्ण hot कृष्ण = कृष्ण black , विष्णु =
विष्णु name of a god , उष्णीय = उष्णीय head dress , वृष्णि =
वृष्णि name of the tribe

- (iii) स्न = ण्ह : स्नात = ण्हाय bathed, प्रस्तुत = पण्डुय flowing.
 (iv) श्म = म्ह : श्मधु = मसु beard, काश्मीर = कश्मीर Kāshmīr.
 (v) प्म = म्ह : ग्रीष्म = गिम्ह summer, युष्मादश = तुम्हारिस like you, ऊष्मा = उम्हा heat
 (vi) स्म = म्ह स्म = म्हो we are, अस्मादश = अम्हारिस like us, विस्मय = विम्हय wonder.

The sibilant is opened and aspirates the following nasal giving us *nh* and *mh*. Conjunctions of three consonants give us the same result *ślakṣṇa* = *sanha*, *pakṣman* = *pamha*; *jyotsna* = *jonhā*, *tikṣṇa* = *tinha* *mh* may further become anusvara and *bh*, *śleṣman* = *sembha*, *samsmarati* = *sambharati*. In few cases the nasal remains unaspirated: *sneha* = *neha*, *nisneha* = *minneha*. Rarely the nasal may be assimilated by the sibilant *raśmi* = *rassi*, *śmaśāna* = *susāna* *bharman* = *bhāsa*

87 NASAL AND ASPIRATE

Sanskrit groups of ह् followed by the nasals interchange places in AMg. अपराह्ण = अवरण्ह latter part of the day; मध्याह्ण = मज्झण्ह noon, गृह्णाति = गेह्ह takes, वह्नि = वहिहि fire, ब्राह्मण = बम्हण Brahmin

GROUPS WITH SEMI-VOWELS

88 Among semi-vowels व्य becomes ज and व्य becomes ख्य : शय्या = सेज्जा bed, काव्य = कव्व poetry, हव्य = हव्व oblation, कर्तव्य = काव्व duty, वय्य = वय loss, व्याल = वाल elephant, व्यावृत्त = वावड engaged, व्याकरण = वागरण explanation.

The change of *yy* to *jj* is related to the change of *y* to *j* in the initial position as we have seen that a double consonant in the middle corresponds to a single consonant at the beginning. That a conjunct like *vy* is possible is due to the contact present in *v* which naturally assimilates the weakest *y*.

89 SEMI VOWELS AND LIQUIDS

A Semi vowel followed by a liquid The only possible group is *vr* *ṣ* which shows progressive assimilation *वीहि* = *वीहि* rice *तीव्र* = *तिव्र* sharp , *परिवायक* = *परिवायक* a mark

B Liquid followed by a semi vowel

(i) Groups with *y* show variety of treatment *य* becomes *ज* *सूर्य* = *सुज* sun *कार्य* = *कज* duty , *मर्यादा* = *मज्यादा* limit *आर्य* = *अज* noble

(ii) *ल* assimilates *y* *मूल्य* = *माल* value *कल्य* = *कल* welfare , *पल्योपम* = *पलोपम* a measure of time

In a number of cases *ry* shows a different treatment *Y* is dropped and *r* alone remains when the preceding vowel is long *surya* = *sura* *turja* = *tura* *dhairya* = *dhira* *tiryate* = *tira* *purjate* = *purai* , *jiryate* = *jirai* A similar case may be found in *dalarna* = *dasara* In spite of the Sanskrit grammarians it appears that *r* was capable of lengthening which, by its nature consisted in a series of taps which made it survive at the cost of the other consonant

(iii) *व* assimilates *r* *सर्व* = *सर्व* all , *पर्वत* = *पर्व* mountain *गर्व* = *गर्व* pride , *पर्वन्* = *पर्व* joint

(iv) *ळ* assimilates *n* *पल्ल* = *पल्ल* pond , *विश्व* = *विश्व* kind of leaf , *गल्लक* = *गल्लक* kind of jewel

90 SEMI VOWELS AND SIBILANTS

The semi vowel, which can form only the second member, is assimilated to the sibilant

(i) Groups with *ś* *अवश्य* = *अवश्य* necessarily *नश्यति* = *नश्यति* vanishes , *वैश्य* = *वैश्य* a merchant , *अश्व* = *आश* horse , *पार्श्व* = *पाश* side , *उच्छ्वसिति* = *उच्छ्वसति* breathes *श्वपद* = *साश्व* beast of prey

(ii) Groups with प आरुष्य = आरुष्य angrily, मनुष्य = मनुष्य man, शिष्य = शिष्य pupil, भविष्यति = भविष्यति will happen, पितृष्वसा = पितृष्वसा aunt

(iii) Groups with स वयस्य = वयस्य friend, रहस्य = रहस्य secret, तपस्विन् = तपस्विन् a mendicant, सरस्वती = सरस्वती goddess of learning, तस्य = तस्य his

91 SEMI VOWEL AND ASPIRATE

The semi vowel forms the second member and *hy* ह्य gives *jh* ज्ञ and *hv* ह्व gives *bbh* बभ गुह्य = गुह्य secret, सह्य = सह्य bearable, अभिरुह्य = अभिरुह्य having climbed, परिगृह्य = परिगृह्य having taken, अनुग्राह्य = अनुग्राह्य worthy of acceptance, जिह्वा = जिह्वा tongue, विह्वल = विह्वल troubled.

Pāli shows interchange of place of *hy* = *yh* and *hv* = *vh* in conformity with similar changes of the aspirate and nasals. In the case of semi vowels, however AMg appears to preserve an older aspirate than both Sanskrit and Pāli

GROUPS WITH LIQUIDS

92 Of the two liquids, ल assimilates र निर्लेज = निर्लेज shameless, दुर्लभ = दुर्लभ difficult to get, निर्लेप = निर्लेप without dirt

93 LIQUIDS AND SIBILANTS

A Liquid followed by a sibilant gives a regressive assimilation दर्शन = दर्शन sight स्पर्श = स्पर्श touch

The more usual method in this case is to avoid assimilation and follow anaptyxis or substitute an anusvāra

B In a group of a sibilant followed by a liquid the sibilant assimilates the liquid मिश्र = मिश्र mixed, श्रेष्ठ = श्रेष्ठ superior, शुद्ध = शुद्ध fine स्तुत्य = स्तुत्य praise सहस्र = सहस्र thousand, तमिस्रा = तमिस्रा darkness, विम्र = विम्र bad smelling

94 The liquid can form only the second member. They show interchange of place कट्टार=कट्टार kind of flower पट्टादनीय=पट्टायणिज् delightful, पट्टव=पट्टव a name हट्ट=हट्ट or हट्ट pond

95 Visarga, followed by a sibilant gives regressive assimilation दुसह = दुस्सह difficult to bear, निशेष = निस्सेस all

In Sk this is allowed as an optional Sandhi

OTHER GROUP CHANGES

96 As in case of simple consonants, groups of consonants are cerebralised by र or ऋ occurring in the word मृत्तिका=मट्टिया earth वृत्त=वट्ट round, निवृत्त = निवट्ट finished, ऋद्धि = इट्टि prosperity वृद्धि = वट्टि growth, श्रद्धा = सह्वा faith ग्रंथि = गण्ठि knot

Even here the process of cerebralisation is not uniform and consistent *nirvṛtta* = *nivṛatta*, *yathavṛtta* = *jahāvatta*, *śraddha* = *saddha* the verb always *saddha*-; *nirgrantha* = *niyaṇṭha* and *niggantha*, *grantha* = *gantha* book, Cerebralisation without a r sound is found in: *attaṇa kavṛṭṭha* = *kapṛṭṭha*, *bhṛṇḍimala* = *bhṇḍipāla*

97 Normal rules of assimilation may be violated in cases like मुक्त = मुक्क freed, शक्त = सक्क able, दष्ट = डक्क bitten, सामर्थ्य = सामच्छ ability, स्नेह = नेह affection; निस्नेह = निन्नेह etc

Pischel explains *mukka* from **mukna*, *sakka* from **lakna* while Bloch supposes the influence of *mukkar*, *sakkar*. *Sāmaccha* may be a misreading of *samattha neha* is due to dissimilation of *h*

GROUPS OF THREE CONSONANTS

98 With groups of three consonants the same rules of assimilation apply, the weakest member falling out first.

(i) If a nasal begins the group it becomes anusvāra and the remaining groups is simplified रन्ध्र = रन्ध्र hole, काक्षा = कक्षा doubt विन्ध्य = विन्ध्य name of a mountain, सन्ध्या = संज्ञा evening पङ्क्ति = पङ्क्ति row

(ii) If a liquid or a visarga forms the first member it is first dropped मर्त्य = मर्त्य mortal वर्त्मन् = वर्त्मन् way, सामर्थ्य = सामर्थ्य strength नि स्थान = निस्थान base

(iii) If a liquid or semi vowel stands at the end of the group it is first dropped उष्ट्र = उष्ट्र camel दंष्ट्रा = दादा fang, रथ्या = रथ्या road कृच्छ्र = किञ्च difficult सापत्य = सापत्य pertaining to step mother

(iv) In case of क्षण क्षम and स्वन the first mute is dropped स्रक्ष्ण = स्रक्ष्ण fine पक्ष्मन् = पक्ष्मन् wing ज्योत्स्ना = ज्योत्स्ना moon-light तीक्ष्ण = तीक्ष्ण sharp

INITIAL GROUPS.

99 All the rules of medial groups apply to the initial conjuncts except that the process of doubling is not to be followed This is due to the fact that AMg does not allow a conjunct to stand at the beginning प्रभा = प्रभा lustre व्याघ्र = व्याघ्र tiger व्यापृत = व्यापृत engaged क्षण = क्षण moment त्याग = त्याग abandoning स्तव = स्तव praise ध्वज = ध्वज banner क्रम = क्रम step धुर = धुर razor क्षत्रिय = क्षत्रिय chieftain

In Sanskrit itself not all conjuncts can stand at the beginning of a word In a group the first member is implosive and if the second is a stop the first cannot be heard and so no two mutes can begin a word If the second is a semi vowel or a nasal the explosion of the first takes the form of these sounds and both become audible But in AMg all such conjuncts are reduced to groups of mutes and as such they must be simplified at the beginning of a word *gh* in *ghaṭa* and *mh* in *mho* are only apparent exceptions They are simply aspirated forms of the nasals and

correspond to such sounds as *kh* or *gh*. Moreover they differ from sounds in words like *kaṇha* or *vimhaya* where the first syllable is heavy by position and the sounds are *ṇṇh* and *mmh*.

Ex 1 Give AMg words for भग्न broken, सर्ग creation, अपवर्ग libration, मुक्त released, भक्ष food, सप्त seven, उस sown, उक्त spoken, शुभ्र white

Ex 2 Give Sk words for सद्भाव good intention, दिव्य divine, वर्ण colour सुन्न empty, रण्य forest, लब्ध obtained, मद्द्व softness, सत्त being सह thorn, चकल bark garment

Ex 3 Give AMg words for सत्कार honour, मधिका fly मध्याह्न noon, विष्णु name of a god, हस्त hand, प्रस्तर stone, समस्त all, आर्यपुत्र Lord, उद्यम exertion, अस्मादश्च like us

Ex 4 Give Sk words for वच्छ child, मथग head दट्ट bitten, कट्ट difficult, तच्छग joiner, कुच्छि womb, सुट्ट well, भजा wife, मज्झ middle, अज्ज to day

CHAPTER FOUR

SONANTS VOWELS AND VISARGA

SONANTS

100 Ardha-Māgadhī lacks all the sonants of Sanskrit namely ऋ, ॠ and ॡ. They are represented by different vowels or syllables consisting of a vowel and a consonant.

Sanskrit *r* represents the I-E liquid *r* in the function of a sonant. But Sk *r̥* has nothing to do with the I-E. **r̥* (if it existed) which is represented in Sanskrit by -*īr*- -*ūr*. Sk long *r̄* is the result of analogy in forms like *pitṛn* like *agnīn*, *datṛṇām* like *agnīnām*. Sk *l̥* is found in one root only *klp* and represents I-E *r*.

101 The vowel ॠ is changed to either अ or इ or उ or ई. No definite rules can be laid down for the purpose of determining the proper substitute. The usage alone decides it.

As compared to other languages Sk alone has preserved the sonant *r* which is represented in other speeches as a combination of *r* and a vowel (Av *er* Gr *ra*, *ar*). The pronunciation of the sound is variously given as velar (R̥g Prat) alveolar (Tait Prat) or cerebral (Pāṇini) which may have something to do with its further development into different vowels. In actual pronunciation it is a *r* sound followed by a central vowel resembling *i* [+]. This (Cf *kr̥mī* *kr̥mī*) distinguishes the Indian from the Iranian where the *r* sound follows a vowel (Skt *kr̥ṇōti* Av *ker̥nōti*).

A trace of this nature of *r* is found by Brugmann in forms like *kuryāt* form *kr*, but which are regarded by Wackernagel as analogical.

The sound proved unstable and changed differently. In Sanskrit itself we find *pituḥ* from *pitr-* and in Middle Indian all three vowels *a* (cf. Sk. *vikāta* from *vikṛta*), *i* (Sk. *kṛṇa* from **kṛṇa*) and *u* (Sk. *mātula* from **matr la*) are found. Of these *u* is due to the presence of a labial sound nearby. From the evidence of the Aśokan inscriptions Bloch concludes that *a* is peculiar to western and *i* to north-west and eastern languages. It was all along regarded as a simple vowel but initially the *r* sound is preserved in middle Indian in the change to *ri*, where a vowel is also admissible and appears to be older.

(i) ऋ = अ घृत = घय ghee, तृण = तण grass; वृषभ = वसह bull, वृक = वग wolf, तृष्णा = तण्हा thirst, मृति = मद् wages; प्राकृत = पायय ordinary, मृत्तिका = मट्टिया mud

In the Past Passive Participles of roots in ऋ the usual substitute is अ कृत = कय, कट done, मृत = मड dead, हृत = हड carried, कृष्ट = कड्ड dragged, हृष्ट = हड delighted, मृष्ट = मड polished also in compounds सुकृत = सुकय well done; विकृत = वियड deformed, सस्मृत = सयड spread, आहृत = आहड brought, निवृत्ति = नियडि deceit

(ii) ऋ = इ कृश = किस weak कृषण = किषिण miser, दृष्टि = दिष्टि sight, शृगाल = सियाल jackal, शृंग = सिंग horn, हृदय = हियय heart, मसृण = मसिण soft, गृह = गिह house, वृत्ति = विति maintenance कृत्य = किच rite

In a number of words ण becomes रि सदृश = सरिस like; ईदृश = एरिस like this, कीदृश = केरिस like which, तादृश = तारिस like that, अस्मादृश = अम्हारिस like us, युष्मादृश = तुम्हारिस like you Cf. 43.

(iii) ऋ = उ . शृणाल = मुणाल lotus stock, मृषा = मुसा false ;

निमृत् = निहुय calm ; पृच्छति = पृच्छद् asks ; स्पृशति = फुसद् touches ; पृथ्वी = पुडवी earth

If a word ends with क् and forms the first member of a compound the क् is changed to उ : मातृमरण = माउमरण the death of the mother ; भ्रातृघातक = भाउघायग murderer of the brother ; जामातृक = जामाउय son-in-law ; मातृपितृमुजात = माउपिउमुजाय of good birth from father and mother.

(iv) Initial क् becomes : रिः रूपि = रिसि sage ; कण = रिण debt , कपथ = रिसद् bull , कदि = रिदि prosperity.

Originally the vowel was the proper substitute which is the only one in Pāli. Pk also shows $r̥i = i$, $r̥a = a$, $r̥u = u$, $r̥abha = usaha$, $r̥k̥a = accha$, $r̥ddhi = iddhi$; $r̥ju = uju$. Besides there are a few peculiar changes like $r̥k̥a = vaccha$, $r̥ukkha$, $g̥r̥h̥ātī = g̥r̥hai$. In compounds $r̥$ also gives : $māmarāṇa$, $māṇakkhīya$, $bhāṇsoga$, $ammāpussamāṇa$ etc. R is presupposed in such changes as $sadhula$ from * $sythula$, $bhuḍi$ from * $bhykufi$.

102 क् becomes ई or ऊः भ्रमापिउण = मातापितृणाम् of father and mother , माइजी = मातृणाम् of mothers.

The original $r̥$ gives $ū tūha$, $annautthiya$, $juṇṇa$. Pischel supposes an intermediate stage of $anyatūrthika$, * $tūrtha$ and Vedic $jūrṇa$. As noted above long $r̥$ can occur in definite grammatical forms only

103 र्द् becomes : इत्ति . इत्त = किल्पित imagined ; इत्ति = किल्पित trick.

Unlike $r̥$, i is regarded as a combination of the liquid l and a vowel sound. Pāli, however, shows changes which regard it as a pure vowel

VOWELS

104 Ardhā-Mīpadhi lacks the two diphthongs ऐ and औ and possesses two additional vowels short ऐ and औ.

ang with a geminated consonant पुरिसोत्ति, गभोत्ति कालो
व्यसहसचिय, चाहत्ति गिरिव्व सब्वन्नुत्ति

(ii) Long vowels before simple consonants are shortened when the consonant is doubled क्रीडा = किडा sport खात = खत्त ditch तल = तल्ल oil दुकूल = दुगुल्ल garment, भूयात् = हाजा may happen जानीयात् = जानिआ should know, दीयत = दिअह् is given

Pischel explains this change as due to the accent on the end of the word which causes the doubling of the consonant and naturally the shortening of the vowel. In any case both these changes are based upon the preservation of the syllabic value as can be seen from *kavya* () *kavva* (- ~) *yauvana* (- ~ ~) *jorana* (- ~ ~)

(iii) Long vowels are shortened when followed by an अनुस्वार पाशु = पसु dust मांस = मंस flesh इदानीम् = इयानि now

(iv) When a word increases its syllables by anaptyxis the long vowel is shortened श्री = सिरि goddess of wealth, शी = शिरि shame वैदूय = वैरलिय lapis lazuli सूक्ष्म = सुहुम fine, आचा॑ = आयरिय teacher

(v) In compounds the final of the first member is often shortened नदीतटाक = नदत्तलाय the bank of the river, पृथ्वीशस्त्र = पुढाविसरथ weapon of earth भिक्षाकाल = भिक्ख काल time of begging क्रीडाकर = किडुकर making sport

(vi) In verses we find short vowels in grammatical forms where we expect long vowels but where Sanskrit shows short vowels ताह्ण = ताह्ण Sk प्रायिणाम् of those who protect जाणिस्सु = जोणास्सु Sk यानिप्पु in births पाणिण = पाणिण Sk प्राणिनाम् of living beings

(vii) The rhythm explains some shortenings कारवेह्, करावेह् = *कारापयति causes to make पट्टवेह् = प्रस्थापयति places, काउहल्ल कोऊहल्ल = कौटुहल्ल curiosity आनात्त = आणिय brought

Of these the change due to the presence of the anusvara and anaptyxis certainly come under the law of metrical length as the quantity of the word remains the same in both cases *mamsa* (- ~) *mamsa* (- ~) *sirs* (-) *sirs* (~ ~) The short vowels in declensional forms in verses are clearly due to the metrical necessity helped by the Sanskrit forms The shortening of the first member of the compound and that due to rhythm are the result of a well known tendency of ancient times by which the word tried to preserve some kind of balance in the number of short and long syllables Thus in Sanskrit we find *vavrdhe* and *vavardha* in Pāli *sattmata*, *ditthigata* and in Modern languages forms like Mar *kida kida*

108 LENGTHENING OF VOWELS

(i) Short vowels followed by a conjunct are represented by long vowels followed by simple consonants
कर्तव्य = कायव्य duty वष = वास year पश्यति = पासद् sees

(ii) Long vowels followed by a conjunct are represented by long vowels followed by simple consonants
ईश्वर = ईसर god दीर्घ = दीह long शीर्ष = सीस head शत्रु = शाय limb गोत्र = गाय name

(iii) Short vowel with an anusvāra is represented by a long vowel विशत् = बीसे twenty दंष्ट्रा = दाढा fang, सिंह = सीह lion संरक्षण = सारक्खण protection

All these cases find their explanation in the law of metrical length which is preserved everywhere

(iv) On account of emphasis a vowel is lengthened, when followed by एव एवामेव indeed thus, सिन्धामेव quickly, शणामेव even a blade of grass अणुदिसामेव even in minor directions

(v) Vocative forms imperative and other words used in addressing, lengthen their final vowel which may be

भोग्गर club पुद्गल = पोगल matter, कुटिम = कोटिम pavement ;
पुस्तक = पोत्यग book

(iv) ऊ becomes ओ before conjuncts कूर्पर = कोप्पर elbow
मूल्य = मोलु value

Some of these words may be derived from the Vṛddha forms as suggested by Bloch (*molla* = *maulya*) The long vowels first fell in with the short ones, and both were represented by the short *ē, ō* which approached the sounds of *i, u*

(v) In open syllables also ई and ऊ become ए and ओ.
ईदश = एरिस like this, कीदश = केरिस like what, तासूल = तबोल
betel nut, लांगूल = नगोल tail

Pischel derives *erisa* from Vedic *aya + dr̥s kerisa = kaya + dr̥s* Geiger supposes the gemination of consonant which is further simplified

(vi) अ becomes आ प्रायेक = पादिप्ल each one, चतुरन्त =
चाडरन्त of four corners, गृहपति = गाहावई householder ;
समृद्धि = सामिद्धि prosperity, चतुदशी = चाडइसी the fourteenth
day, प्रमुख = पामोक्ख chief, चतुरंगिणी = चाडरंगिणी army

Geiger would explain these changes as due to initial accent on these words (*anubhata* = *anubhāva*, *aroga* = *aroga*)

111 EFFECTS OF NEIGHBOURING VOWELS

(i) इ becomes ऊ by assimilation इधु = उधु sugar
cone, इधु = उधु arrow, शिशु = सुधु child, शिशुमार = सुधुमार
crocodile

(ii) उ becomes इ स्वप्न = सुमिण = सिमिण dream, ईप्सु =
ईसि little

(iii) उ becomes अ before another उ by dissimilation :
मुकुल = मउल bud मुकुट = मउट crown हुगल

(iv) अ may change a following उ into

In many of these cases Pischel thinks that *a* may be the original sound and Sanskrit *u* may be due to assimilation of the other *u*

112 EFFECTS OF NEIGHBOURING CONSONANTS

(i) अ becomes उ under the influence of labial sounds :
 प्रावरण = पाउरण covering , कमणा = कम्मुणा by action ;
 श्मशान = सुमाण cemetery

(ii) अ becomes ए near a palatal sound शय्या = सेजा
 bed ब्रह्मचर्य = ब्रमचेर celibacy , आश्चर्य = अच्छेर wonder ;
 सौंदर्य = सुदेर beauty

113 A number of words in Prakrit have come from words differing from Sanskrit or formed differently, which has made the grammarians give a number of apparent changes Thus *kiha* = Vedic *katha*, *puṭṭim* = *purvīm*, *heṭṭha* = **adheṭṭhāt*; *geṭṭha* = **grhya* *ṣimbali* = Vedic *ṣimbala* olla from und *parevaya* = **parepata* initial *ya* (Sk *sta*) as in Latin *sta*, *ṛcchuya* (Sk *ṛcchika*) *geruya* (Sk *garika*) *neyāya* (Sk *naṣṭāyika*) going back to the suffix *uka* as contrasted with Sk *ika* *tihua* from *dhu*, Pk *dhuṇas*) *ubhao* = **ubhatah* *uccidha* from *ud-vidh-*, *neura* = **nepura* *annanna* = Vedic *anyanya*, *thera* from *stip-*, and many other individual words

VISARGA

114 Visarga coming from Sanskrit *r* र becomes ओ :
 अंत = अतो inside , अह = अहो day , प्रात = प्राओ in the morning , पुन = पुणो again

In *antahpura* it becomes *e* as *anteura*

115 Visarga coming from Sanskrit *s* स becomes ओ तत
 = तओ then , सयत = सप्पओ everywhere , अन = अओ hence
 कुत = कओ whence , यत = यओ because , धर्मत = धम्मओ
 according to religion

116 In a number of adverbs Visarga has become ए

अध = अहे down पुर = पुरे formerly, पुर कर्म = पुरेकर्म previous activity, रह = रह in secret, श्व = सुवे to-morrow.

In these cases Bloch suggests that the change is due to regarding the forms as those of locative

Ex 1 Give AMg words for कृपा compassion गौरव greatness, अदृष्ट unseen, अमृत nectar, आपृच्छना inquiry, ऋषिदत्त given by a sage चतरिणी name of a river, कृति trick, कैतव deceit, गौतम name of Mahāvīra's disciple, सौध mansion, नामत according to name

Ex 2 Give Sk words for इष्टि prosperity, एरावण name of Indra's elephant, औसहि plant, मरु death, मडय soft, जोष्यण youth, भेसज्ज medicine, गेग्गइ takes, वड्ढि growth, पिट्ठ back, पुट्ठ old,

Ex 3 Give AMg words for मध्यम middle, मूल्य value, तृतीय third, कुमार prince, यत because, पुरुष man, मुकुट crown, मात्र only, पक्व ripe, पुष्कर lotus

Ex 4 Give Sk words for साहेज्ज help, सेज्जा bed, गहिय taken, जलिय false, चरिम last, ओद्वज wet, गरुय heavy, तम्ब red and मोक्ख liberation

CHAPTER FIVE

OTHER PHONETIC CHANGES

117 A conjunct occurs because two consonants come together without a vowel between them. Naturally a conjunct can be avoided by inserting a vowel between the two members of a conjunct. Thus in the word रत्न 'a jewel' the conjunct रत्न made of र् and त् can be got rid of by inserting अ between them. Then we get the form रत्न and by applying the rules of single consonants we arrive at the form रत्न. This process is called ANAPTYXIS स्वरभक्ति. The vowel thus inserted is usually इ but अ and उ also occur. Other vowels are exceptional. Anaptyxis is found when one member of the conjunct is a semi-vowel viz य, व, र, ल or a nasal.

While assimilation is the rule with the treatment of conjuncts in Middle Indian, there are cases where it is inapplicable. Particularly when a fricative and an occlusive come into contact, anaptyxis takes place. The sonants can act as both vowels or consonants and this gives them a peculiar position in the sound system of a language. When they are of the nature of continuants they naturally lack contact and could not be easily assimilated either before or after another sound. In an attempt to preserve both the sounds a part of voice of the sonant gets freed from the sonant and develops into a vowel of indistinct nature which may further assume the form of any one of the short vowels. Thus with the two

semi vowels -y- and w- the Vedic language preserves the voice in the form of an additional syllable (*j(i)ya*, Gr *bids*, *d(u)vd* Gr *dūdō*) The same is true of the other sonants *r*, *l* *ṇ* *m*, (cf *rudhira* Gr *eruthrós*) The Indian grammarians call this phenomenon *sparabhakti* and state that it occurs after *r*, *l* when followed by a fricative and a vowel In groups like *rh* or *ry* it is found most frequently as assimilation is impossible The nature of the vowel was indefinite as the *Śikṣās* give all the three vowels *a* *i* and *u* and even *e* Thus *indra* gave *ind(-)ra*, *darśata* *dar(-)śata* The word *pūruṣa* thus comes from **purṣa* In Classical Sanskrit we find a few cases like *manoratha* from **manortha* or *dahara* from *dabhra* The Prakrit languages show the phenomenon to a vast extent

(i) Insertion of इ भव्य = भविय auspicious वैश्य = चेद्य temple, कृष्ण = कसिण black, वृश्न = कसिण all क्लिप्त = किलिप्त wet क्लेश = किलेश trouble ह्य = हरिस् delight नग्न = नगिण naked, प्रश्न = पसिण question गद्द = गरिहा censure सूर्य = सूरिय sun, आचार्य = आयरिस् teacher भार्या = भारिया wife, स्नान = सिनाण bath श्री = सिरि goddess of wealth ही = हिरि shame, क्रिया = किरिया action उष्ण = उसिण hot वीर्य = वीरिय energy, स्पर्श = करिस् touch श्लोक = सिलोग verse, कान्त = किलन्त exhausted

(ii) Insertion of अ अहंस् = अरहा venerable अग्नि = अगणि fire अभीष्ट = अभिक्खण often, गद्द = गरहा censure, पृथ्वी = पुड्वी earth, अरति = रयणि cubit भस्मन् = भसम ashes, हृद = हरय lake

(iii) Insertion of उ द्वार = दुवार door द्वे = दुवे two, पद्म = पडम lotus उग्र = उडम guise श्व = सुवे tomorrow, ऋग्वेद = रिडवेव Rgveda, स्मरति = सुमरद् remembers

118 Another way of dealing with conjunct is to simplify it After one member of the conjunct is dropped, instead of doubling the remaining consonant, the preceding

vowel, if short, is lengthened. Thus in the word अश, 'a horse' when व is dropped instead of doubling स we lengthen अ to आ and get the form आस. This method is generally used when the conjunct is made up of the semi vowels य, व, र, ल and the sibilants श, ष, स.

As a matter of fact the simplification of the conjunct with the compensatory lengthening of the preceding vowel must be regarded as a later development than assimilation. Thus *asva* = *assa* = *asa*. In all the stages the quantity of the syllables remains intact. The process must have started with long vowels after which, as noted by Panini, the consonants are not doubled, thereby suggesting that the first member of the following group was pronounced lightly and finally lost as being not needed for syllabic quantity. In such cases the division of the syllables may have been *pa/tri* and the development may be regarded as parallel with Latin *patrem* becoming Fr *père*.

(i) Conjunct with य पश्यति = पासइ sees, काश्यप = कासव a family name, शिष्य = सीस pupil नश्यति = नासइ vanishes

(ii) Conjunct with र विश्राम = वीसाम rest, मिश्र = मीस mixed, शीर्ष = सीस head, स्पर्श = फास touch, दुर्भग = दूहव unfortunate मात्रा = माया measure, पात्र = पाय vessel, गाय = गाय limb कर्तव्य = कायव duty, वर्ष = वास year, कर्षक = फासय cultivator

(iii) Conjunct with ल वल्कल = वागल bark garment

(iv) Conjunct with व विश्वास = वीसास faith, ईश्वर = ईसर god, उच्छ्वास = ऊसास breathing, अश्व = आस horse

(v) Other conjuncts दक्षिण = दादिण south, उत्सव = ऊसव festival, आज्ञा = आणा order, निष्ठा = जीहा tongue, अश्मनू = मास ashes, आत्मा = आया soul

In a number of cases instead of lengthening, strengthening occurs. Thus *kusjha* = *koḍha*, *grddhi* = *gehi*, *ilijhi* = *tedhi*. No lengthening occurs in *ajha* = *aḍha*, *nijjha* =

nisadha The prefix *a* remains long before the two roots *khyā* and *jñā* as *aghāya* = *akhya*, *āghave* = *akhya*, *āpayati* = *ajñāpayati*, *añatti* = *ajñāpti*.

119 Sometimes *ṛ* or a palatal sound in a conjunct is represented by an anusvāra on the preceding syllable. This is called SPONTANEOUS NASALISATION. *वक्र* = *वक्* crooked, *अश्रु* = *असु* tears, *इमश्रु* = *मसु* beard, *दर्शन* = *दंसण* sight, *वयस्य* = *वयंस* friend, *शुल्क* = *सुक* tax, *स्पर्श* = *पस* touch, *मज्जा* = *मिन्ना* marrow, *यशस्विन्* = *जसंसि* famous, *नमस्यति* = *नमसद्* salutes, *निर्यसन* = **निवरसन* garment, *त्र्यक्ष* = *तंस* triangle, *पक्ष* = *पख* wing.

No satisfactory explanation can be given for this change. Very frequently a long vowel alternates with a nasalised one and that may be due to slackness in allowing the soft palate to fall down and produce nasal sound. The presence of the fricative may well help this change.

120 For the simplicity of pronunciation a vowel or a consonant may be inserted at the beginning of a word. This is called PROTHESIS. *स्त्री* = *इस्थी* woman, *एव* = *लेव* very, *इव* = *विय* like, *उक्त* = *युक्त* spoken.

The first is due to the desire to help pronunciation of a conjunct at the beginning of a word. Pischel thinks that the Prākṛit form preserves the original dissyllabic value of the word.

121 EFFECTS OF ACCENT

Accent formed an important phonetic element of the I E speech. Sanskrit in its earliest stage shows a movable accent like Greek and it must have been predominantly musical as is proved by the names *udatta*, *anudatta* and the statements of the grammarians. The question whether some changes in the phonology of Prākṛit languages are due to accent is much disputed. Bloch would deny any effect of a stress accent like the one in Germanic on the initial

syllable or Latin regulated by the quantity of the last three syllables of a word. Both Pischel and Jacobi agree in attributing some phonetic changes in Prākṛit to the effects of an expiratory accent but while Pischel places it on the same syllable on which the original musical accent rested and even suggests that the Vedic accent may have been to some degree a stress, Jacobi would place the accent on the long syllable before the final. Considering the difficulty of regarding the change of a musical accent into a stress it is probable that from the earliest times there was a stress-accent side by side with the musical one mostly on the same syllable, and it may have produced such changes as the lengthening or loss of vowels and doubling of consonants.

112 VOWEL CHANGES

(i) An unaccented vowel is lost दग=उदक (*udakā*) water, पोसह = उपवसथ (*upavasathā*) fast, हाड = अलाबु (*alabū*) gourd गारथ = अगारथ householder, सीय = अतीत past षडिसय = अवतंसक crest

The changes *draṇya* = *raṇya*, *drīṣṭa* = *ṛīṣṭha* agree more with Jacobi's system of accentuation

(ii) The initial vowel of the enclitics is often lost: अवि = पि (after *anusvāra*) वि (after vowel), इति = ति (after *anusvāra*) ति (after short vowels) इ (after long vowels); इव = व (after *anusvāra*) व (after vowel)

(iii) A vowel in the middle may be lost सुगभि = सुग्भि smelling good, दुरभि = दुरिभि smelling bad, उपरि = उरिप् above, मय्यदिन = मय्यन्न noon

123 CONSONANTAL CHANGES

(i) The consonant in the accent syllable may be geminated तेल = तैल (*tailā*) oil, वेम = वैमन् (*vaimān*) love, ददथ = दैव (*daivā*) fate, सुपिच = सुपिक (*supikam*) silently, उज्जु = क्जु (*jḥ*) straight, बिहू = कीदा = (*krīdā*)

sport, नेडु = नीड (*nīdā*) nest, नख = नख (*nakḥā*) nail.
दुगुल्ल = दुकूल (*dukulā*) garment

(ii) In a number of cases the accent is not known
जोवण = यौवन youth, सेव्वा = सेवा service, गोण्ण = गौण
according to meaning. the suffixes अल्ल, इल्ल, उल्ल

In such cases Bloch sees not the effect of accent, but
the gemination due to expressiveness as found in Sanskrit
itself, *ittā, syattika, katthate* etc. All such doubling and
those of the suffixes *illa, ulla, alla* may be of a popular
origin.

(iii) Some cases of gemination are due to hesitation
between anaptyxis and assimilation सञ्जीरु = ससिरीय
full of beauty, ऋग्वेद = रिडव्वेय Rgveda, सकिय = सकिरीय
doing deeds, शुक्क = सुक्किल white

In *paroppara* and *namokkara* the conjunct in Sk is
responsible for the doubling though *-as* has become *o*

(iv) Analogical doubling is found in आलीन = अलीन
concealed, कायगिरा = कायगिरा with words and deeds,
परवश = परवस dependent, अनुवश = अनुवस amicable,
बहुफल = बहुफल with abundant fruits, पुरुषकार = पुरिसकार
manliness, सच्चित्त = सच्चित्त with life

(v) Etymology or a different conjugation may be
responsible for the gemination in words like कुत = कतो
whence अयत = अयतो from another, सबत = सवतो from
everywhere, लगति = लग्गइ sticks, उन्मीलति = उम्मीलइ
blooms, चलति = चल्इ moves

In these and similar verbs Pischel supposes a fourth
conjugation like **calyati* **lagyati*, while Jacobi suggests
an accent on the thematic vowel

✓ 124 When a whole syllable is dropped the change is
called SYNCOPE. अवट = अट well, निधेयस = निस्सेस highest

good ✓ नून = नं indeed जीवित = जीय life, देवकुल = देउल
temple राजकुल = राउल royal family

✓ 125 When the dropping of the syllable is caused by a similar sound near it the change is called HAPLOLOGY
हृदय = हृय heart सिचय = सिय garment एवमेव = एमेव thus,
अपररात्र = अवरत्त latter part of the night अनायतन = अनायण
improper place

✓ 126 When two consonants interchange place in the word the change is called METATHESIS वाराणसी = वाणारसी
Benares उपानदी = वाहनाओ shoes, हृदक = हरण pond दीर्घ =
दीहर long महाराष्ट्र = मरहट Maratha country

Metathesis is found in case of two successive sounds mostly of the cerebral class as *t* or *r* which are difficult to pronounce or such conjuncts as *hr* where the two sounds in the order always tend to replace each other

✓ 127 ANUSVARA AND LONG VOWELS ALTERNATE

(i) Anusvara replaces a long vowel चीसा = चीस
twenty तीसा = तीसे thirty तिरिया = तिरिय animal सम्मा =
सम्म properly अद्दा = अद्ध for मुसा = मुसे false हेद्दा = हद्ध
down

(ii) Long vowel replaces Anusvara सदश = सडास
pincers शक्य = सका possible इथि = इत्था woman

(iii) The finals of many adverbs are nasalised इह = इह
here पमिद्द = पमिद् etc उवरि = उवार above वहि = वाहि
outside मुहु = मुह again and again

The alternance is old (cf Vedic *stitha stitham*) The syllabic value of a long and a nasalised vowel is the same which helps the interchange Moreover all long vowels tend to become nasalised because of the difficulty of keeping the soft palate raised for a long time and all final vowels tend to become long Pāṇini notes the fact that final short

vowels *a*, *i* and *u* were nasalised. In case of adverbs analogy may be partly responsible for the presence of the anu-
svāra

128 When the semi vowels *य* and *वृ* become the vowels *इ* and *उ* the change is called *संभ्रसरण*

(i) *य* = *इ* *अभ्यतर* = *अभितर* inside, *प्रत्यनीक* = *पडिनीय* inimical, *व्यतिव्रान्त* = *धीद्वस्त* gone over

(ii) *वृ* = *उ* *खरित* = *तुरिय* quickly, *खम्* = *तुम्* you; *स्वप्न* = *सुषिण* dream, *स्वस्तिक* = *सौस्थिय* a kind of figure; *अपाक* = *सोवाग* low caste man

(iii) *अय* = *ए* *कथयति* = *कहेइ* tells, *नयति* = *नेइ* leads; *कयन* = *लेण* cave **प्रयद्श* = *तेरस* thirteen

(iv) *अव* = *ओ* *अवस्वपिनी* = *ओसोवणी* producing sleep; *अवधि* = *ओहि* a kind of knowledge, *एवण* = *एण* salt, *अवम* = *ओम* less, *भवति* = *होइ* becomes

The semi vowels act like consonants before vowels and when the vowel is lost or weakened they become vowels

Ex 1 Give AMg words for *स्नातक* novice, *आदर्श* model, *आदश* mirror, *वज्र* diamond *रूप* sticking, *स्मरण* remembering, *सस्य* corn *मनुष्य* man, *अस्त्र* corner, *वपति* rains.

Ex 2 Give Sk words for *वयस* friend, *नीलास* sigh, *पयादिण* going round, *पुंछ* tail, *मोरिय* name of a tribe, *गिलाण* sick, *सिनेह* affection, *सुहुम* fine, *रपण* jewel, *वेरहिय* kind of jewel

Ex 3 Name and explain the phonetic changes observed in the following equations *करेणु* = *कणेर* elephant, *महाराष्ट्र* = *मरहट्ट* name of a country, *पादपीठ* = *पापीठ* foot-stool, *शिथिका* = *सीपा* palanquin, *नख* = *मख* nail, *कीतुहल* = *कोटहल* curiosity, *अलावु* = *लाट* gourd, *अवद्याय* = *ओस* frost, *स्पजन* = *वियण* fan, *भवति* = *होइ* becomes

CHAPTER SIX

SANDHI

129 The observance of Sandhi rules in Ardha Māgadhī is not so strict and consistent as in Sanskrit. Two vowels can in this language, come together and remain without combining. Hiatus or the presence of two vowels without forming Sandhi occurs in the body of a word or between two words in a sentence. Nearly in all cases Sandhi is optional. In practice, however, it is usually observed in a compound and in groups of words forming one phrase in a sentence.

The phenomenon of Sandhi in Classical Sanskrit does not reflect the real nature of the language but the influence of grammatical theory on the literary aspect of a language. Even grammarians admit that *samhita* is optional and dependent on the will of the speaker. The Vedic texts show, on metrical consideration, that the writing does not show in all respects the real sounds of the language and in many cases the written Sandhi must not be present originally. In few words like *tital* we find hiatus in the body of a word.

VOWEL SANDHI

130 Sandhi is forbidden in the following cases

- (i) A vowel left behind by the dropping of a medial consonant does not combine with another यति = जइ an

ascetic, मृदुक = मृदय soft, ऋतु = उत season, रिपु = रित्र enemy, वियोग = विभोग separation

Exceptions (a) In a few cases such vowel combines with a similar vowel प्रायश्चित्त = परिच्छिन्न expiation, भद्रत = भन्त venerable, द्वितीय = द्वीय second तृतीय = तीय third, उदुवर = उंघर fig, पादातिक = पादक foot soldier, शिबिका = सीया palanquin, प्रतीचान = पर्दान west

In such cases the length of the word and the accent on the surviving syllable help the contraction

(b) अ or आ is combined with इ or उ स्थविर = धेर old man, मयूर = मोर peacock, चतुर्दश = चौदस fourteen, पद्म = पाम्म lotus, वज्र = वेर diamond

(c) Such a vowel is combined with the vowel of the second member of a compound कुम्भकार = कुंभार potter, कर्मकार = कग्मार worker, चक्रवाक = चक्राय a kind of bird, सुकुमार = सुमाल tender, अधकारित = अधारिय darkened, रुधिरावार = रुधार camp वर्षाकाल = परिसाल rainy season

(ii) The vowel of the termination, if it is the only syllable of it, does not combine with others करेइ he does गच्छउ let him go, देवीण of the queen दाउं to give Exceptions, काहिइ = काही he will do, नाहिइ = नाही he will know, होहिइ = होदि he will become

(iii) If the first vowel is not अ, no Sandhi is formed between dissimilar vowels जाइअंध born blind, बहुअट्टिय having many seeds पुढवीआउ earth and water, सत्तिअग्ग the point of a lance सुअलकिय well adorned बहुइड्डि great prosperity, वेइदिय having two senses, पगइउवसत्त calm by nature, सुअदिग्गिय well studied

The only Sandhi possible in such cases is the change of the vowel into the semi vowel forming a conjunct with

the preceding consonant Now Prakrit shows a tendency to dissolve such groups with semi-vowels and will naturally not allow such Sandhi

131 Prakrit shows Sandhis of both Sanskrit type and of a peculiar Prakrit nature As pointed out by Jacobi the rules of Sanskrit Sandhi are based on preserving the quantity and quality of both the vowels coming together. The earliest stage of Sandhi is nothing but the formation of diphthongs where one of the vowels acts as coefficient of the other The general tendency in Indo-Aryan is to weaken the final of the first word In Sanskrit itself both *a* and *ā* give the same result with the following vowel and we know that the original long diphthongs (*āi*, *āu*) are represented in Sanskrit by *ai* and *au* The next stage was to let the first short vowel fall before a heavy initial as in Prakrit and Pali *narinda* With a light initial the first step was to preserve the quantity of both as in Pali *nupalbabbhāsi*, *seyyathidam* Later on the final was fully lost as in *humārasuvarā* Thus the peculiar Prakrit Sandhi was formed by dropping the final before a long initial or one heavy by position

132 When similar vowels come together they combine to form long vowels

(i) अ or आ + अ or आ = आ जीव + अजीव = जीवाजीव living and lifeless things, धम्म + अधम्म = धम्माधम्म religion and irreligion, किञ्च + अकिञ्च = किञ्चाकिञ्च things to be done and not done काल + अकाल = कालाकाल proper and improper time, इगिय + आगार = इगियागार intention and gestures; गीय + आइ = गीयाइ singing and other arts, धम्मकहा + अवसान = धम्मकहावसान end of the religious discourse, पाण + अदिवई = पाणादिवई the chief of the low caste men, कला + आचार्य = कलाचार्य the teacher of arts

(ii) इ or ई + इ or ई = ई पुदवी + ईसर = पुदवीसर the lord of earth, मुणि + ईसर = मुणीसर great sage

(iii) उ or ऊ + उ or ऊ = ऊ बहु + उदग = बहुदग abundant water साहु + उदग = साहुदग sweet water

This Sandhi is often not observed as in *samaṇamā-janaaṣiṭṭi dagaagariṇi indaṇṇilaayasikūsuma mahaadavā, manaagutti*. Desire for clarity appears to be the main reason.

133 If however, the second vowel is followed by a conjunct the result of the Sandhi is a short vowel

(i) धम्म + अज्ञयण = धम्मअज्ञयण a religious chapter गुण + अट्ठि = गुणट्ठि desirous of merit भिक्षा + अट्ठा = भिक्षट्ठा for alms

(ii) मुणि + ईद = मुणिद great sage

(iii) बाहु + उदरिय = बाहुदरिय raised with the hand साहु + उत्त = साहुत्त spoken by the sage

Even in such cases the vowels may not combine *mahaakkanda maṭṭhgarava bahuuppala suuddhara* etc

134 When अ or आ is followed by इ or उ the vowels combine into ए or ओ

(i) राय + इति = रायिति royal sage महा + इति = महेति great sage

(ii) सस्व + उडय = सस्वाडय of all seasons समग + उवासग = समणीवासग follower of the monks तस्स + उवरि = तस्सोवरि above it

Absence of Sandhi is found as in *savvauvarilla, dyariyaupajjhaya appaudaga samjamaupaghaya*

135 If however the second vowel is followed by a conjunct the resulting vowel is इ or उ गय + ईद = गईद best elephant एग + ईदय = एगईदय having one sense नील + उप्पल = नीलुप्पल blue lotus रयण + उज्जल = रयणुज्जल bright with jewel*

In reality in such cases we must suppose the loss of the first vowel and the second vowel only as remaining. Thus final *a* is lost in cases like *jet evam, ih eva jāvesa, ta tth atthamie ubhayass antareṇa* Jacob's rule of the loss of the final *a* after a long penultimate as in *majjh uccari* has few illustrations and does not appear to be widespread in the Prakrit stage *i* is lost in *natth ettha sant ime, ke ttiha tarant ege* *e* is lost in *s evam tubbh ettha im' eyaruve im ettha* *o* is lost in *guruṇ ant e*

136 When अ or आ is followed by a long vowel, it is lost तियस + इस = तियसीय lord of gods राय + इसर = राईसर king of kings महा + ऊसव = महूसव great festival, एग + ऊण = एगूण less by one इह + एव = इहव in this very place कमेग + एव = कमेगेव in due order भक्ख + ओयण = मक्खोयण food to eat जल + ओह = जलोह flow of water तहा + एव = तहेव thus महा + ओसहि = महासहि a great plant वासेण + ओल्ल = व सेगोल्ल wet with rain

137 Sometimes अ or आ followed by ई or ऊ becomes ए or ओ नर + इसर = नरेपर a king अह + ईसर = अहेसर the sun एग + ऊरु = एगोरु having one thigh करिकर + ऊरु = करि-करोरु having thighs like the trunk of an elephant प्र + ईक्षते = पे-ल्लइ sees अप + ईक्षते = अवे-ल्लइ considers

This is a remnant of Sanskrit Sandhi and the whole phrase may be regarded as being taken in Prakrit with the necessary phonetic changes

138 In a sentence no Sandhi is formed मे आया my self चत्तारि एए these four एगे आह one said एयाओ अज्जाआ हेस नुन्स खीणे आउम्मि when the life is exhausted

(i) न usually forms Sandhi with the following vowel ; तथि there is not नाहूरे not very far नारमे should not begin नेव not indeed

(ii) when one of the words is a pronoun an adverb

or a preposition, Sandhi is usual अहावरा now another ; चावि also , दारिगेसा this girl , जेगाहं so that I, इहादवीए in this forest, सिंहसेवरि on the top, एथोवरए disgusted with this

139 Very often in verses the second vowel is lost after the first, when long Thus अ is lost after इ जाइज-रामरणेहि भिहुया, जावन्ति विज्ञापुरिसा as many ignorant men, there are , चत्तारि भोज्जाइ four types of unallowed food , after इ वेयरिणी भिहुगा Vaitarini difficult to cross , after ए फासे हियासए he should suffer touches से गुतप्पइ he repents , after ओ, इणमोब्बवी this he said , बालो वरज्जइ the ignorant man commits fault

इ is lost after ए जेमे these जे थ्य those here

ए is lost after ओ अकारिणो थ्य here the innocent , असे थ्य here another

In many of these cases the preposition or the adverb or pronominal form appears to have been used like an enclitic and being accentless has lost its initial

SURVIVALS OF SANSKRIT SANDHI

140 When इ and उ of a preposition are followed by a dissimilar vowel the Sandhi according to Sanskrit is observed अत्यन्त = अचन्त very much , अप्युपपन्न = अज्झोपपन्न attached , प्रत्याख्यान = पच्चस्साण renouncing अयेति = अच्चइ passes , पर्याप्त = पज्जत्त sufficient , अन्वेपण = अन्नेसण search

141 When अपि and इति are followed by dissimilar vowels the Sandhi in Sanskrit is followed अप्येके = अप्पगे some , इत्यादि = इच्छाइ and others , इत्येव = इच्चेव thus , इत्यर्थ = इत्थर्थ for this reason

In many cases the process of Anaptyxis is followed • *nātyuṣṭha* = *nasuṣṭha* , *adhyavasate* = *ahyasaḥ* *pratyāgata padīyagaya* , **pratyacakṣita* = *padīyākṣhya* In such cases it is not possible to say whether there is absence of Sandhi or the Sanskrit Sandhi is dealt with by anaptyxis

CONSONANTAL SANDHI

142 In many cases when the first word originally ended with a consonant and the following word began with a vowel the consonant present in Sanskrit asserts itself. In other words before a vowel the final consonant is not lost. सदावरणीय = तयावरणिज्ज covering it, यदस्ति = जदस्थि whatever there is, पुनरुक्त = पुनरुक्त repeated, पुनरपि = पुनरपि again; षट्चैव = छचैव six only, अवितथमतेत् = अवितहमेय this is true.

This is particularly the case with the two prepositions *दुर्* and *निर्* *दुरतिक्रम* = *दुर्दृक्* difficult to cross, *निरंतर* = *निरंतर* constantly, *निरावरण* without covering, *निरागद* = *निरागद* without joy, *निरुपम* = *निरुपम* incomparable.

143 In a compound usually the final consonant of the first member is assimilated to the first consonant of the second member *दुश्चरित* = *दुश्चरित* bad behaviour, *दुर्लभ* = *दुर्लभ* hard to get, *सत्पुरुष* = *सत्पुरुष* good man, *दुर्वर्ण* = *दुर्वर्ण* of bad colour, *मादुर्भाव* = *पादुर्भाव* origin

In a few cases, however, the first word is treated as having no final consonant *सन्निधु* = *सन्निधु* good monk; *दुर्लभ* = *दुर्लभ* difficult to get, *विद्युद्विलसित* = *विद्युद्विलसित* the flash of lightning, *एतद्वनुरूप* = *एतद्वनुरूप* like this.

144 Very often Sandhi is avoided between two words by inserting a new sound which is called the SANDHI-CONSONANT.

(i) म is inserted frequently. *अन्न + अन्न* = *अन्नमन्न* each other, *पुग + पुग* = *पुगमेग* mutual, *इद्वद्वद्वित्त + आणदिय* = *इद्वद्वद्वित्त* with mind delighted, *गोण + आई* = *गोणमाई* cows and other animals, *अंग + अंग* = *अंगमग* all the limbs *आरिय + अणारिय* = *आरियमणारिय* Aryans and Non-Aryans

(ii) य is inserted *दु + अह* = *दुयाह* two days, *दु + अगुल* =

दुयगुल having the length of two fingers, सु + अस्त्राए = सुव-
बस्त्राए well explained

(iii) र् is inserted धि + अग्नि = धिरग्नि lie upon, सिद्धि + इ !
= सिद्धिरिव like fire दु + अगुल = दुरगुल two fingers long

Originally *m* must have been the form of the adverb-
stereotyped as in the case of *anyam anyam* and from these
cases it was extended to others *R* may be a remnant of
the original *r* in Sanskrit but appears to be extended where
it is not justified by etymology

Ex 1 Combine the following into Sandhi महा + भद्रवी,
रुच + अण्ड वाम + इयर देह + उवचय; सव्व + उवरि सुर + भवुर,
शाम + ऊसव, बाहिर + उज्जाण, देव + इद्धि सु + अहिज्जिय, करिमा
+ एण्हि

Ex 2 Dissolve the following Sandhis एयोवरप्, नारन्न
माळोहड, वरारु देसूण, वेइदिय, महिद्धि जीधियत्त महेत्ति, वासेगोळ

PART TWO
MORPHOLOGY

LESSON ONE

145 Like Sanskrit *Ardha-Māgadhī* words have three genders viz. Masculine (Mas.), Feminine (Fem.) and Neuter (Neu.) The gender of a particular word is, in most cases, the same as the one current in Sanskrit or many of the Modern Indian languages.

Even though the majority of the nouns have retained their original gender there are not lacking cases showing a change in this respect. Most of the changes show traces in the history of Sanskrit itself. If some of them may be due to ideas (*mītra n. mītra m.*) others are due to the ending vowels in the *Prākṛit* forms.

146 Like modern languages there are only two numbers, the Singular (Sing.) and the Plural (Plu.) The Sing. is used to denote things that are one, while the Plu. denotes things that are more than one. The dual number of Sanskrit is expressed by the Plu. in AMg. *बहु सुनेह कर्णेभ्यः* 'He bears many things with his ears.'

The only dual forms surviving are *do* (draw), *duce* (dce). For the use of the numbers cf. 345-348.

147 There are six cases which are the same as those in Sk. except the Dative which is lost. Its place is taken by the Genitive. These cases are:—

The Nominative (N.) denoting the subject: *देवा वि ऽ नमस्यन्ति* 'Even the gods bow to him.'

The Accusative (A) denoting the object समणो धम्मं कहेइ । 'The monk preaches religion'

The Instrumental (I) denoting a person or thing by which something is done ते दण्डेहि चार तावन्ति । 'They beat the thief with sticks' मित्रेण वुत्तो पुरिसो । 'The man spoken by the friend'

The Ablative (Ab) denoting the starting point and meaning 'from' गिहाभा पदिगिज्जसम् । 'He starts from the house'

The Genitive (G) denoting 'to, for' (original Dative) अमच्चो निवस्स कहेइ । The minister tells the king and meaning 'of' विजयरत्त खत्तियरत्त पुत्ते । 'The son of the chieftain Vijaya'

The Locative (L) meaning 'in, on, at' denoting time and place चंराए नयरीए, कृगिए राया । 'In the town of Campā the king was hūniya अहिए काळे । 'In the days gone by

Besides these there is the additional case Vocative (V) used in addressing एयं खलु ईइ । 'Thus indeed, O Jumbū.'

For other meanings and uses of the different cases of the syntax of the cases 349-403

148 Mas nouns in AMg end in a, i or u Those ending in a take the following terminations in different cases and numbers Sing N -e o V— A -m I ṇa -ṇam Ab -ā o G ssa L e ṇsi, mmi Plu N a, v ā A e, ā L hi -ḥam Ab hinto G ṇa ṇam L su, sum

In applying the terminations the following changes occur—
1 Before the terminations of Ab sing and G plu the a of the stem is changed to -ā 2 Before the terminations of I sing and plu Ab plu and L plu the a of the word is changed to -e 3 It should be noted that the two forms of I sing plu G plu and L plu differ from each other only in having or wanting the anusvāra Sometimes this

anusvāra is pronounced as an *anunāsika* giving rise to three forms in these cases : *devāñā*, *devēṇām*, *devēnā*.

149 The declension of the Mas. noun ending in अ like देव 'a god' will be :—

	N.	देवो, देवे	Pl.	देवा
	V.	देव		देवा
	A.	देव		देवे, देवा
	I.	देवेण, देवेजं		देवेहि, देवेहि
	Ab.	देवा, देवाओ		देवेहिन्तो
	G.	देवस्स		देवाण देवाणं
	L.	देवे, देवसि, देवस्मि		देवेसु, देवेसु

AMg. prose prefers the form *deve* in the N sing. and *devamsi* in the L. sing. Other forms in prose and all forms in verses are used without distinction and often side by side.

150 CHANGE OF GENDER

(1) Many neuter nouns ending in consonants have dropped their finals and while becoming vowel-ending have also changed their gender. (Cf. Sk. *dharman* n. 'order,' *dharma* m. 'religion') Such cases are *mano*, *mane* 'mind' (*manu*), *tavo*, *tave* 'penance' (*tapas*), *tamo*, *tame* 'darkness' (*tamas*); *vao*, *vae* 'age' (*ayasya*); *kamme* 'action' (*karman*); *oe* 'blood' (*ojas*); *vacche* 'breast' (*takhas*); *soo* 'current' (*srotas*)

(ii) Neuter nouns ending in -a have also changed their gender and become Mas. (Cf. Sk. *artha* m. 'meaning,' *artha* n. 'place' (*sthāna*); *ravane* 'jewel' (*ratna*); *vīrie* 'energy' (*vīrya*); *darisane* 'faith' (*darśana*); *marane* 'death' (*marana*); *jīvie* 'life' (*jīvita*); *bale* 'strength' (*bala*), *rūvā* forms (*rūpāni*); *vaṇā* 'forest' (*vanāni*) It is equally possible to regard the ending -e of the N. sing. as pertaining to Neu. nouns as contended by Bloch. Pischel regards that the change of gender was due to the similarity of forms in N. plu. of Mas. and Neu. in -ā as Vedic *yugā*.

(iii) Fem. nouns have become Mas. *pāuso* 'rainy season' (*prāvṛṣi*); *diso* 'quarter' (*dis*); *sarao* 'autumn' (*śarad*); *ḍāla* 'branch' (Pk *dalā*).

151 The THEMES of this declension, besides the corresponding nouns in Sanskrit, are taken from (i) the strong base of Sk. nouns of consonantal declension and all are thematised. Strong bases : in *-anta* of pr. part. *ramanto* 'taking delight' *-vanta bhagavanto* 'venerable' *-manta buddhimanto* 'wise', *appāṇa, attāṇa, āyaṇa* (*ātman*); *addhāṇa* 'way' (*adhvan*), *muddhāṇa* 'head' (*mūrdhan*); *juvāṇa* 'youth' (*yuvan*); *sāṇo* 'dog' (*śvan*); *ḍarahiṇa* 'peacock' (*barhiṇ*); *gabbhiṇa* 'pregnant' (*garbhin*) *nahacārīṇo* 'wandering in the sky' (*nabhocārīn*).

(ii) Strong bases with the dropping of the finals : *ḍambha* 'supreme god' (*brahman*); *namo* 'name' (*nāmān*); *pantha* 'way' (*pathun*)

(iii) Weak bases are taken in : *bhagavo* 'venerable' (*bhagavat*) *ajāṇao*, 'not knowing' (*ajānat*); *paha* 'way' (*pathun*) *viṃaṇo* 'of distracted mind' (*vimanas*) : *seo* 'welfare' (*śreyas*); *jāyaveya* 'fire' (*jatavedas*) Extended weak bases are : *kaṇīyasa* 'younger' (*kaṇīyas*); *sejamsa* 'welfare' (*śreyas*); *viuso* 'wise' (*viduṣ*), *bhisao* 'physician' (*bhiṣak*)

(iv) In case of a few Mas. nouns ending in u the plural base in *-a* is taken as theme : *sāhaveṇa* 'by the sage' (*sādhū*), *bāhava* 'arm' (*bāhū*).

✓ 152 The PRIMARY DERIVATIVES of Sk are not felt as such and on account of sweeping phonetic modifications cannot be recognised. Thus *jaṇa* 'people' (*jan-a*); *rahasa* 'secret' (*rahas-ja*); *nāṇa* 'knowledge' (*jñā-na*), *calaṇa* 'foot' (*car-aṇa*); *dhamma* 'religion' (*dhar-ma*); *gāya* 'limb' (*gā-tra*) *vāya* 'wind' (*vā-ta*) and many others. SECONDARY DERIVATIVES are more apparent : *vesālīya* 'belonging to Vesālī' (*vesālīka*); *mānasa* 'thought' (*mānasa*); *sundera* 'beauty' (*śaundarya*) Only compound expressions preserve some faint trace of derivation : *gṛhattha* 'householder' (*gṛhastha*) *aṇḍaya* 'born of egg' (*aṇḍaja*).

Ectā

153 ADDITIONAL FORMS I sing forms by analogy like *kayasa* besides *kaeṇa* 'with body' *vayasa* 'with words' after *manasā* 'with thought' *Balasa* beside *baleṇa* 'with force' after *sahasa* Also *niyamasa* (*niyamēṇa*) *jogasā bhayasa*

Dative sing in ae is frequent *sagapagae* 'for vegetables' *purisattae* 'for manhood' *devattae* 'as god' *neraiyattae* 'as a hellish being' and many others, also in *aya*, *vahaya* 'for destruction' *gabbhaya* 'for birth'

Ab sing often weakens the final *-o* into *-u* for metrical reasons *pāvau* from *sin* 'dukkhau' from *misery* *N* = *N*.

Voc. sing *bhante* 'O lord' from *bhadanta* (Sk *bhadram* te) the noun itself being secondary *ajjo* Sir (*arjā*) and with protracted final *goyama* 'O Goyama' usually before *:-* thus

154 HISTORICAL (i) Sanskrit forms continued *N sing* *J* *devo* (*devah*) with the tendency of changing the final into *-o* before sonants extended to all cases. The alternative form *deve* is said to be dialectal. Gray suggests a purely phonetic development giving rise to *æ* and *e* *N plu* *deta* (*detah*), *A sing* *detam* (*detam*) *I sing* *devena* (*devena*), *Ab sing* *deta* (*detat*) *G. sing* *devassa* (*devāsyā*) *plu* *devaṇam* (*devanam*) *L. deve* (*dere*) *plu* *devesu* (*deveṣu*)

(ii) Of older stage are *I plu* *deteḥ* (*devebhīḥ*) or Bloch the stem *deve* extended by the additional *hi*

(iii) Of pronominal declension are *I. sing* *devamsa* (**devasmin*) and the other *devammi* from *Palī* *detamhi* from the same form *A plu* *dere* according to *Pischel*, Geiger Bloch analogical like *aggiḥ* *aggi*, *puriseḥ* *purise*

(iv) Mixed origin *I sing* rare form *deteḥ* from old form like *uttaraḥ* *dakṣiṇaḥ* *Ab sing* *detao* from *deta* (*detat*) and *o* from *-tas* *Ab plu* *deteḥinto* from *deteḥm* of *I Plu* and *-tas*

The Dat sing in *arjā* from *Sk* *Dat detāja* The one in *ae* from the *D G* of *tem* in *tā tatallē* with from *Pischel*

For the uses of the tenses cf 416-429 The aspects of the verbs are not preserved except in the present when expressing a general statement

161 Unlike Sk there is only one set of terminations to be applied to the roots and it is the same as that of the P a r a s m a i p a d a of Sanskrit. All verbs in AMg take these very terminations Some forms of the Atmanepada are, however, met with in literature, but are of limited occurrence and may be regarded as irregular forms

(i) The forms of ĀTMANEPADA found in literature are I sing *vatṭe*, plu —, II sing *vatṭase* plu — III sing. *vattae* plu *vatṭante* A form of the I plu *vattāmahe* is used for the sing in Vas

(ii) The following forms of this conjugation are frequent I. sing *jaṇe* 'I know', *na yaṇe*, *manne* 'I think' *raṇe* 'I take delight' *lahe* 'I get', *vande* 'I bow' II sing. *paḥhāse* 'You speak', *avabuḥhase* 'You know'. III sing. *ḷahae* 'He obtains' *bhañḷae* 'He breaks' *ṭṭikkhae* 'He suffers' *sampaveḷae* 'He trembles'. III plu *uvalabhante* 'They obtain' *riyante* 'They wander' *citṭhante* 'They stand'

(iii) Because it was the normal Pada for the passive in Sk it is frequently found in passive forms in AMg as well, *ḷirae* = *tiryate*, *juḷḷae* = *yujyate*, *ḷhujḷae* = *kṣiyate*, *bhuñḷae* = *bhujyate*, *muccae* = *mucyate* etc.

162 A verb is conjugated in two numbers singular and plural and in three persons the First Person (I P.) denoting the speaker, the Second Person (II P.) denoting the person addressed and the Third person (III. P.) denoting all other things

The exact meaning of the plural forms of the three persons may best be seen by noting the agreement of the finite verb containing a multiple subject Thus I p plu. is I p sing and II p sing or plu or III p sing and plu. The II. p plu is II p sing and III. p sing and plu

✓ 163 The roots in AMg. are divided into three Classes for the convenience of conjugation. C. I consists of roots ending in the vowel अ and includes most of the roots in the language. C II. comprises roots ending in अ but adding ए before the terminations. C III comprises roots ending in other vowels namely आ, ए, or ओ

This is purely a matter of convenience The formation of the present base of the root is effected by the addition of different thematic suffixes (-a -ya), by reduplication (dā-, dadāti) or by the infix of a nasal (kṛt- kṛṇatti) This gave rise to the ten fold classification of the Sk roots which has left a good deal of trace in AMg C. II of AMg generally agrees with the derivative conjugation of Sk., while the other two classes include verbs of all the nine conjugations according to the endings they assume in this language

164 The terminations of the present tense are : I p sing *mi*, plu *-mo*, II p sing *-si*, plu *-ha*, III p sing *-ti*, plu *-anti* Before adding these terminations to the roots of C I, the following rules are to be observed : 1. Before the terminations of the I p the *-a* of the root is lengthened into *ā* 2 The *-a* of the root combines with the *a* of *anti* to form *-a* as followed by the conjunct

165 The conjugation in the present tense of a root like पास 'to see' will be :—

I. P	पासामि	पासामो
II. P.	पाससि	पासह
III. P	पासइ	पासन्ति

Like पास are to be conjugated other roots like —

अच्छ	to be	चिन्त	to think	फुस	to touch
आगच्छ	to come	जय	to conquer	भास	to speak
खण	to dig	ज्ञाण	to know	भक्ष	to eat
खिब	to throw	दुरूह	to climb	भण	to speak

नोट - Careful

गच्छ	to go	धाव	to run	सर	to move
गेण्ढ	to take	पट	to fall	वस	to live
चिह्	to stand	पुच्छ	to ask	हण	to kill

166 The bases of this Class are taken from all the nine primary conjugations of Sanskrit. In the majority of the cases the forms of the two languages agree with great precision. But in a few cases the verbs have changed their mode of forming the bases and have taken up another conjugation. The thematic conjugation is preserved as it is while the athematic one has lost its Ablaut series and is thematised. Nothing definite could be said about the choice of the base except that the apparently thematic form was preferred.

THEMATIC BASES (i) The first conjugation of Sk with a base in full grade with accent and thematic suffix -a. Sk roots with the vowel -a and consonant (monosyllabic) show no change. *cal* 'to move' *calai*, *khan-* 'to dig' *khanai*, *car-* 'to move' *carai*, *jval-* 'to burn' *jalai*, *tyaj-* 'to abandon' *cayai*, *nam* 'to bow' *namai*, *pac* 'to cook' *payai*, *pat-* 'to fall' *paḍai*, *yat-* 'to strive' *jayai*, *ram* 'to take delight' *ramai*, *lap-* 'to speak' *latai*, *vad* 'to speak' *vayai*, *vam-* 'to vomit' *vamai*, *vas-* 'to live' *vasai*, *has* 'to laugh' *hasai*.

(ii) If the root vowel is *i* or *-u* they become *guṇated* (full grade) *ruh* 'to grow' *rohai*, *jim* 'to eat' *jemai*, *akru-* 'to cry' *akkosai*, *nud-* 'to push' *nollai*. In case of *r* it becomes *ari* (Sk *ar*) *kr-* 'to cultivate' *karisai*, *mr-* 'to forgive' *marisai*, *vars* 'to rain' *varisai*, *vrt-* 'to behave' *vaṭtai* (with cerebralisation and assimilation).

(iii) Some verbs of this type change their conjugation as *ghai* 'to eat' *ghisai*, *ruh* 'to grow' *ruhai*, according to the sixth conjugation *cal* 'to move' *callai*, *jim-* 'to eat' *jimmai*, *ruc-* 'to like' *ruccai*, *lag* 'to cling' *laggai*, *vraj-* 'to proceed' *vaccai* (with devoting), all according to the fourth conjugation (Pischel) or gemination due to penultimate accent (Jacobi). *Bhaṇ* 'to speak' *bhaṇai* may be after the ninth, *labh-* 'to get' *lambhai* after the nasal sixth,

labbhai passive with active meaning *kam-* 'to love' *kāmei* denominative in origin as in Sk, *kram-* 'to step' *kamai* differing from Sk, *bhram-* 'to wander' *bhamai* preserves an old conjugation

(iv) If the monosyllable root ends with a short vowel it is naturally gunated (full grade) *cyu-* 'to fall' *cavaḥ*, *plu-* 'to float' *pavaḥ*, *bhū-* 'to become' *bhavaḥ*, *havaḥ*, *hṛ-* 'to take away' *haraḥ*, *tṛ-* 'to cross' *taraḥ*, *smṛ-* 'to remember' *saraḥ*, *sumaraḥ*, *sru-* 'to flow' *savaḥ*. Older conjugational forms are preserved in *dhṛ-* 'to hold' *dharai*; *mṛ-* 'to die' *marai*, *vr-* 'to choose' *varai*, *ṣṛ-* 'to move' *sarai*, change of conjugation is met in, *ji-* 'to conquer' *jīyai* after the 9th

(v) A long vowel of the root remains unchanged. *jīṃ-* 'to live' *jīvai*, *khād-* 'to eat' *khayai*, *dhav-* 'to run' *dhāvai*, *bhaṣ-* 'to speak' *bhāṣai*, *virādh-* 'to violate' *virahai*, *sev-* 'to serve' *sevai*. Metrically long vowel is also kept, *takṣ-* 'to chop' *tacchai*, *kamp-* 'to tremble' *kampai*, *pragalbh-* 'to boast' *pagabbhai*, *nind-* 'to blame' *nindai*, *rakṣ-* 'to protect' *rakkhai*, *śikṣ-* 'to learn' *śikkhai*, *garj-* 'to roar' *gajjai*

(vi) Weak grade, as in the 6th conjugation, is found in *bhāṣ-* 'to shine' *bhīṣai*, *dhav-* 'to wash' *dhuvai*, and *dhuvaḥ* after the secondary base *dhuva*. More regular than Sk are the forms *ehai* (*īhate*) *sajjai* (*sañj*, *sajati*), *mū-* 'to close' has (*um*) *mullai*

(vii) The roots with the thematic suffix *-sko-* (S *cch*) are *gam-* 'to go' *gacchai*, and a generalised form *mūrch-* 'to fall in a swoon' *mucchai*.

(viii) Forms of the reduplicated type are *pa-* 'to drink' *pīvai*, *sthā-* 'to stand' *cīthai*, and *śad* (I.E. **sed*) 'to sit' *śīyai*.

(ix) Dissyllabic roots are *gai-* 'to sing' *igāyai*, *dhyai-* 'to think' *jhyayai*, *trai-* 'to protect' *tāyai*.

167 (i) Roots of the sixth conjugation with a weak grade

base and the accented thematic suffix *ā* Identical with Sk. are *spṛś-* 'to touch' *phusai* (while *phāsai* after the first), *samkuc-* 'to contract' *samkucai*, *kṣp-* 'to throw' *kṣvasi* *dis-* 'to point, *disai*, *uddisai* *likh-* 'to write' *lihai* (*lehai* after the first), *vis-* 'to enter' *visai*, *vyutsṛj-* 'to abandon' *vosirai*.

(ii) Change of conjugation is found in *truṣ-* 'to break' **tuṣtai*, *sphuṣ-* 'to burst' **phuṣtai* *vidh-* 'to pierce' **vijjhai*, all after the fourth, *miṣ-* 'to join' *melai* and *vidh-* 'to pierce' *vehai* after the first *gr-* (*gar-*, *gīra*) 'to swallow' *gīlai* and *sphur-* (*sphar*) 'to throb' *phurai* are due to the effect of the original sonant becoming an independent syllable

(iii) Roots inserting a nasal are *lip-* 'to besmear' *limpai*, *lup-* 'to conceal' *lumpai*, *vid-* 'to get' *vindai*, *si-* 'to sprinkle' *siñcai*, *muc-* 'to release' *muñcai* (also *muyai*) *kṛt-* 'to cut' *kantai*, *viḡsiñcai* is *विशिञ्जते = ६ कृते*

(iv) Roots with the suffi *-sko-* are *iṣ-* 'to wish' *icchai*; *ṛ (ar)* 'to go' *acchai* (Pischel) or *ākṣeti* (Turner)

(v) Roots of the fourth conjugation with a low grade base with accent and suffix *ya* show the assimilation of the final consonant with the *ya* and palatalisation when the root ends with a dental *nṛt* 'to dance' *naccai*, *yudh* 'to fight' **yujjhai* *truṣ-* 'to break' **tuṣtai* *kup-* 'to be angry' *kuppai*, *lubh* 'to covet' *lubbhai*, *ruṣ-* 'to be angry' *russai*, *rusai* *tuṣ-* 'to be pleased' *tusai* *ṣu-* 'to get dry' *sussai*, *sūsai* *duṣ-* 'to be soiled' *dusai* *dussai*, *kuṣ-* 'to strike' *kuttai*, *krudh* 'to be angry' *kujjhai*, *kṣi-* 'to be afflicted' *kīlesai* (with full grade), *grdh-* 'to covet' *gijjhai*, *budh-* 'to know' **bujjhai*, *sidh* 'to be accomplished' **sijjhai*

(vi) Of full grade are *hṛṣ-* 'to be delighted' *harissai* (Epic *harṣati*), *śliṣ-* 'to cling' *śilesai*, *iṣ-* 'to go' *esai* *viṣj-* 'to let go' *viṣajjai*, of doubtful grade *man* 'to think' *mannai*, *naṣ-* 'to be destroyed' *nassai*, *pad-* 'to step' *pajjai*, *mṛg-* 'to search' *maggai*, *vidh-* 'to pierce' *vindhai*

(vii) Dissyllabic roots with a weak grade or a lengthened grade may be found in *jan-* 'to be produced' *jai*, *jī-* 'to be old' *jīrai*, *tam-* 'to be dark' *tamrai*

viśram- 'to rest' *vīśamai*, *klam-* 'to fade' *kīlammai*; *mad-* 'to be exhilarated' *majjai*

(viii) Differing from Sk. *śam-* 'to be pacified' *samai*, *mā-* 'to measure' *māyai*, *ālī-* 'to collect' *alliyai*

168 ATHEMATIC BASES (i) Roots of the second conjugation of a bare base before the terminations are preserved in case of *-ā-* ending and fall under Class III. Others are thematised. Thus *sū-* 'to give birth' (*pa*)*savai*, *hnu-* 'to conceal' *nīṇhavai*, *nīṇhuvai*; *rū-* 'to cry' *ruvai*, *rovai* from the secondary base *ruv-* *bhā-* 'to shine' (*pa*)*dīhāyai*, *śi-* 'to lie down' *sayai*, *stu-* 'to praise' *thuvai*, *śvas-* 'to breathe' *sasai*, *ūsasai*, *stap-* 'to sleep' *surai*, *sorai* from the secondary base *suva*, *śās-* 'to sit' *aśiyāyai*, *paṣṣuvāyai*; *śās-* 'to rule' *sāsai*, *jagr-* 'to keep awake' *jāgarai*, *vid-* 'to know' *veyai* (from the causal) *han-* 'to kill' *haṇai*

Roots in *ā* are optionally thematised: *ma-* 'to measure' *māyai*, *vā-* 'to blow' *vāyai*, *yā-* 'to go' *paṭṭiyai*; *khyā-* 'to tell' *agghāyai*, *ākkhai*

Dissyllabic roots are *rud-* 'to cry' *ruyai*, *royai*; *brū-* 'to speak' falls under C III

(ii) Of the third conjugation formed by reduplication we have *hā-* 'to abandon' *jahai*, *bhī-* 'to fear' *bīhai*, *bhāyai* (Pischel derives *bīha-* from *bhīṣ*), *hu-* 'to sacrifice' *huṇai*, *ṛ-* 'to go' *ṛiyai*. Others ending in *-ā* in C III

(iii) Of the fifth conjugation (falling together with the 9th) *ci-* 'to collect' *ciṇai*, *dhū-* 'to shake' *dhuvai*; *śru-* 'to hear' *suṇai*, *āp-* 'to obtain' *pāuvai*, (also *pappoi*, *pātai*), *śak-* 'to be able' *sakkuṇai* (also *sakḥai*), *śiṭ-* 'to spread' *viṭṭharai*; *kr-* 'to do' *kuṇai*

(iv) Roots of the seventh conjugation have generalised the thematic form of the weak base *chid-* 'to cut' *chindai*, *bhaj-* 'to break' *bhañjai*, *bhid-* 'to break' *bhindai*, *bhuj-* 'to enjoy' *bhuñjai*, *yuj-* 'to join' *juñjai* also *jujjai*, *rudh-* 'to obstruct' *rundhai*, *hims-* 'to kill' *himsai*, *abhyañj-* 'to bathe' *abbhangai*.

(v) Of the so-called eighth conjugation (originally a part of the 5th) we have only : *kṛ-* 'to do' *karas* (strong) *kurvas* (weak) and *kṣaṇ-* 'to hurt' *chapas*.

(vi) Roots of the ninth conjugation are : *jñā-* 'to know' *jānas jānās*, *kṛi-* 'to buy' *kṣṇas* ; *pū-* 'to purify' *puṇas* ; *at-* 'to eat' *aṇhās* ; *grah-* 'to take' *geṇhas* ; *badh-* 'to bind' *bandhas*.

169 The origin of the forms of the present offers no difficulty. All of them are directly derived from Sk. Thus *bhavāmi* (*bhavāmi*) *bhavāmo* (*bhavamah*), *bhavasi* (*bhavasi*), *bhavaha* (*bhavatha*), *bhavas* (*bhavati*), *bhavanti* (*bhavanti*). The length of the vowel in the first person is due to the *o* of the thematic vowel *e/o*.

170 The root अस् 'to be' corresponds to Sk. forms :—

I. p. (अहं) असि, मि I am, (अम्हे) मो, सु we are.

II. p. (तुमं) असि, सि thou art, (तुम्हे) एय you are.

III p (सो, से, सा, तं) अस्ति he (ते, ताभ्यो, ताह्य) सन्ति they are.
is etc.

Often the III. p. form *asthi* is generalised for all persons and numbers.

171 Conjugate : अहं चिह्नमि, अहं भासामि, अहं गेण्हामि, अहं जानामि, अहं गच्छामि.

हणामो. जानसि. दुरुहन्ति, यससि. पडह. भच्छन्ति. पुच्छामि. फुसह. खिचह. भक्खह. जानह. घावन्ति. रणामि. भागच्छह जयह.

1. किं करो अहं खणह। 2. वाजरा रुखेसु वसन्ति। 3. गामेसु नरा सन्ति। 4. मो खग्गेण वग्घं हणह। 5. सियालो म्णमि' चितह। 6. सिंहो मिगे भक्खह। 7. मणस्सा भासन्ति। 8. तुम्हे मिग्घं सरह। 9. अम्हे सिलोमं भणामो। 10. वायसो सियालस्स विचारं जानह। 11. मिगो रण्णे रक्खस्स मूले चिह्नह। 12. सो हत्थेण भासं फुसह। 13. निवो वळेण जगवयं जयह। 14. पुत्तो आयसियं पमिणे' पुच्छह। 15. दासो मारं वडह। 16. नरिय जीवस्स' नासो। 17. सुयणो न

कुप्पइ । 18 चंदस्स किरणा अमयं सुचन्ति । 19 सील परं कुलाभो
दारिद्र च रोगाभो ।

172 (I) They speak I go We run You kill I take
Thou givest We ask They conquer It falls She lives
They throw He moves You climb She eats It comes

(II) 1 I think 2 The lion eats men 3 The king
lives in the city 4 The child runs fast 5 The
teacher asks questions 6 The servant falls from the
tree 7 Men come from the village 8 We go to the
town⁴ 9 He kills a dog with a stick 10 He climbs
the tree 11 The child catches the ear of the horse
12 The warrior discharges arrows

LESSON THREE

173 Like Mas nouns Neu nouns in AMg also end in
a i and u The terminations for those in -a are N A
sing -m plu -m n Before the plu terminations the
preceding vowel is lengthened The other terminations
are the same as those of the Mas nouns (cf 148)

As regards origin the sing is identical with the Sk
form (*vanam*) and the plu termination n is the same as
Sk n (*phalan* = *phalan*) The other form *phalam* or
phala offers difficulty Bloch Alsdorf and others accept
the phonetic change of the loss of the nasal n and the
nasalisation of the following vowel Gray suggests that
phala comes from the Vedic plu *phala* + (i) m which is
borrowed from nouns ending in n (cf *balin*) with
analogical shortening of i or (u) m of pre Sanskrit as
in Av

174 A Neu. noun like वण 'a forest' will be declined as follows :—

N.	वण	वणाइ, वणाणि
V.	वण	
A.	वण	वणाई, वणाणि
I.	वणेण, वणेणं	वणेहि, वणेहि
Ab	वणा, वणाओ	वणेहिंते
G.	वणस्स	वणाण, वणाणं
L.	वणे, वणसि, वणम्मि	वणेसु, वणेसुं

175 CHANGE OF GENDER. Besides the usual neuter nouns in Sk. some vowel-ending Mas nouns show a plural form of the Neu. declension *guṇāim* 'virtues' (*guṇa*); *pañṇāim* 'questions' (*pañña*), *māsāim* 'months' (*māsa*); *phāsāim* 'touches' (*sparśa*); *rukkhāim* 'trees' (*vrkṣa*).

Fem. nouns becoming Neu are *layāṇi* 'barks' (*tvak*), *pāyāim* 'shoes' (*pāduka*), *pañṇāim* 'row' (*pañña*); *bhamuḥāim* 'eyebrows' (Pk. *bhamuḥā*)

BASES Nouns ending in consonants become shortened by the dropping of the consonant, *jaga* 'world' (*jagat*); *tava* 'penance' (*tapas*), *naha* 'sky' (*nabhas*), *ura* 'breast' (*uras*), *sira* 'head' (*śiras*); *raya* 'dust' (*rajas*)

176 Like वण should be declined nature nouns in थ as:

उज्जाण	garden	पण	leaf	मण	mind
कम्म	deed	पाव	sin	मज्ज	wine ✓
गुण	virtue	पुण	merit	मस	flesh
गोह, घर	house	पुष्प	flower	रज	kingdom
दान	gift	पोथय	book	वीरिय	energy
देवडल	temple	फल	fruit	सुत्त	thread, ✓ passage
नह	sky	बल	power	सुवण	gold.

177 Present tense of roots of Class II. 1. Before the

174 A Neu noun like वन 'a forest' will be declined as follows —

N	वनं	वनाद्, वनाणि
V	वण	
A	वण	वणाद्, वनाणि
I	वणेण, वणेण	वणेहि, वणेहि
Ab	वणा, वणाओ	वणेहिंते
G	वणस्स	वणाण, वणाणं
L	वणे वणंसि, वणम्मि	वणेषु, वणेषु

175 CHANGE OF GENDER Besides the usual neuter nouns in Sk some vowel-ending Mās nouns show a plural form of the Neu declension *guṇāsm* 'virtues' (*guṇa*), *paṇṇāsm* 'questions' (*praṇa*), *māsāsm* 'months' (*masa*), *phāsāsm* 'touches' (*sparśa*), *rukkhāsm* 'trees' (*vykṣa*)

Fem nouns becoming Neu are *layāṇi* 'barks' (*tvak*), *pāṇyāṇi* 'shoes' (*pādukā*), *paṇṇiyāṇi* 'row' (*paṇkti*) *bhamuḥāsm* 'eyebrows' (Pk *bhamuḥa*)

BASES Nouns ending in consonants become shortened by the dropping of the consonant, *jaga* 'world' (*jagat*), *tava* 'penance' (*tapas*), *naha* 'sky' (*nabhas*), *ura* 'breast' (*uras*), *nra* 'head' (*śiras*), *raja* 'dust' (*rajas*)

176 Like वन should be declined nature nouns in Mās

उज्जाण	garden	पण	leaf	मण	mind
कम्म	deed	पाव	sin	मज्ज	wine ✓
गुण	virtue	पुण	merit	मस	flesh
गेह, घर	house	पुष्प	flower	रज	kingdom
दान	gift	पोथय	book	वीरिय	energy
देवउल	temple	फल	fruit	सुत्त	thread, passage ✓
मह	sky	बल	power	सुवण	gold

177 Present tense of roots of Class II 1. Before the

of flowers to the god 4 He wishes (for) power and energy⁵ 5 Birds fly in the sky 6 Wise men preach religion 7 The tree⁶ has leaves, flowers and fruits 8 God punishes wicked men 9 Fools do not understand the meaning of books 10 I do not see flowers on the trees 11 The crow says to the jackal 'You do not speak the truth' 2 You want my food

LESSON FOUR

182 Feminine nouns end in आ इ ई उ or ऊ All of them are declined similarly except in the case of L sing where nouns ending in इ and उ have an additional form with the termination अस्ति

As compared to Mas and Neu nouns the endings of the Fem nouns appear to be numerous But there is no real distinction between : u and ī u Nor do these endings preserve any different types of declension There is no predominant type as in case of Mas -a and the system of Fem declension is the result of the interaction of all the types

183 The terminations for the Fem nouns are Sng N — A m V —, e, I -e Ab -o e G -e L -e ms; Plu. N —, -o A —, -o V — -o I hi him Ab hinto G na nam, L su sum Before the termination of the A sing the long vowel of the stem is shortened as it is followed by an anusvara

184 The full declension of a feminine noun ending in आ like माला a garland will be —

Besides these three types of verbs other roots have analogically taken place in this class. Thus from the first conjugation we find *dhareṣi* (*dhṛ*) *sumareṣi* (*smṛ*) *kamareṣi* (*kam*) *namareṣi* (*nam*) *rakkheṣi* (*raks*) from the second *uttheṣi* (*uttha*) *thupheṣi* (*stu*) from the third *bhikheṣi* (*bhī*) from the fifth *paveṣi* (*prap*) from the eighth *kareṣi* (*kar*). In some of these cases the original long syllable must have helped the presence of *-e* (*karoti kareṣi prapnoti paveṣi*)

179 ADDITIONAL FORMS I sing *jaṇami jaṇami sohami hasami* etc where the second syllable is weakened Plu *hasamu hasama accemu accimo jampimo randimo, scchamu* etc where either the second or the third syllable is weakened II p sing *jaṇasi* (survival of Sk) III p *acchaham adhaḥ paṇjanah* all suggest ng borrowal from Apabhramśa or the popular language

180 (I) Decline in full पुण्ण पण्ण उज्जाण सुवण्ण

(II) मंसेण फलाई पाव बालस्स वारियाणं रज्जंस्सि नहेण सुतेसु मज्ज देवडलाओ येहेहिं तो गुणेहिं

(III) 1 मोरो निवस्स उज्जाणे वसइ। 2 बालओ फलाई गणेइ। 3 रुक्खाओ फल पइइ। 4 फलं च पुष्पं च रुक्खाणं अलंकारा¹। 5 पावकम्म करेइ दुज्जणो न य लज्जइ। 6 लोए पुण्णेहिं तो² पावाई अहिगाई। 7 समणो मज्जं च मंसं च न भवइइ। 8 अरहं तो धम्म भासइ गणहरा त सुणेन्ति। 9 बालओ नयरं वण्णेइ। 10 तुम्हे फलाइ गेण्हइ। 11 आयरिओ देवडलं पविसइ। 12 अहं उज्जाणं गच्छामि। 13 भूयो चोरे दण्णेइ। 14 पुरिसो सुवण्णं तोलेइ। 15 सँहे मियाणं³ पवरे। 16 कमलाइं कइमे संमधति न हु होन्ति मलिणाइं। 17 सावसो वणं पविसइ।

181 (I) Of the mind Flowers With leaves Of the thread To the temple In the kingdoms From the sky With power Of the deeds

(II) 1 The houses of the monkeys are on the trees
2 There are trees⁴ in the garden 3 He gives a garland

¹ 335

² 382

³ 387

⁴ Make 'trees' the subject

nindā 'blame' (*nind ā*), *samkā* 'doubt' (*śaṅk-ā*); *himsā* 'killing' (*hims ā*), *khamā* 'forgiveness' (*kṣam ā*), *bhāsā* 'speech' (*bhaṣ-ā*), *sevā* 'service' (*sev-ā*), *cintā* 'thought' (*cint-ā*), *bhikkhā* 'begging' (*bhikṣ-ā*) with the suffix -yā 'viśā' 'learning' (*vid yā*) *bhāṣyā* 'wife' (*bhāṣ-yā*); *seṣyā* 'bed' (*śay-yā*), other rare suffixes, *veyaṇā* 'pain' (*ved-ana*), *gāhā* 'verse' (*gā-thā*) *taṇhā* 'thirst' (*trṣ ṇā*), *jonhā* 'moon light' (*jot-snā*) *māyā* 'measure' (*mā trā*)

With the FEMININE SUFFIX -ā are formed feminine adjectives like *pāvā* 'sinful' (*pāva*), *taruṇā* 'young' (*taruṇa*) etc. The abstract suffix -tā *devayā* 'deity' (*deva tā*), the suffix -ikā (as feminine for -aka) *kumārīgā* 'girl' (*kumāra*) *ajṣyā* 'grandmother' (*āryikā*), *ajīvīyā* 'mode of life' (*ajīvīkā*), *gaṇīyā* 'courtesan' (*gaṇīka*), *cūṣīyā* 'crest' (*cūṣīka*) Differing from Sk *mahāṣīyā* 'great' *ammayā* 'mother', *cirāusā* 'of long life', *abhatthapīyā* 'request', *nattupīyā* 'grand daughter', *māgahā* 'belonging to Magadha'

188 ADDITIONAL FORMS In the singular *mālāe* is often weakened into *mālāi*. In the L. Plu we have *hatthuttarahim*, *gimhāhim*, *viśāhāhim* all of which could be considered as forms of I plu used as L. or from Apabhraṃśa or popular language

189 ORIGIN Fully agreeing with Sk are N sing *mālā*, plu *mālā* (*malah*), V sing *māle* A sing *mālam* (*malām*), I plu *mālāhim* (*malābhīh*) G plu *mālapam* (*mālanam*), L. plu *mālāsu* (*mālasu*) N V A plu form *malāo* after the forms of -i and -u endings. Pali *matīyo* (Sk *matayah*) with the lengthening of the vowel after the analogy *matī* : *matīyo*, *mālā* *malāyo* Pk *mālāo* Gray suggests that it is *mālā* and the consonantal ending as Ab sing *mālāo* is analogical after *devao*. Ab plu *mālāhinto* is composite as *devehinto*. I G L. sing *mālāe* is according to Pischel, Bloch, Geiger the D G *malaya* of the Brahmanas and Upaniṣads used as G. Alsdorf suggests that *malae* is a phonetic variant of *malāya* which is older and in agreement with Pali *kaṇhāya*. This form may have arisen by rhythmic change like *mupīṇā* . *mupīṇa* *sāhūṇā*, *sāhūṇa* of Mas. nouns

N.	माला	माला, मालाओ
V.	माले, माला	माला, मालाओ
A.	मालं	माला, मालाओ
I.	मालाए	मालाहि, मालाहिं
Ab	(मालाए), मालाओ	मालाहिन्तो
G.	मालाए	मालाण, मालाण
V.	मालाए	मालामु, मालामुं

Similarly are to be declined other Fem. nouns ending in आ—

उम्हा	heat	देवया	deity	मञ्जाया	limit
कन्या	daughter	नटसाला	theatre	ल्या	creep
किंवा	compassion	नाया	boat	वेला	time
गंगा	Ganges	पया	subjects	साला	school
छाया	shade	पूया	worship	साहा	branch
जठणा	Jumna	भञ्जा, भारिया	wife	सेणा	army.

185 CHANGE OF GENDER. Mas. nouns ending in consonants become Fem. along with a change in the final (cf Sk. *śīman* m. *śīmā* f.) *addhā* 'way' (*adhvan*); *sembh* 'mucus' (*śleṣman*); *umhā* 'heat' (*uṣman*), the change of gender being caused by the N. sing. ending in—*ā* *gimh* 'summer' (*grīṣma*) *hemantā* 'winter' (*hemanta*) due to the association with *vāsā* 'rainy season' (*varṣā*); *garim* 'greatness' (*garīman*).

186 THE THEMES are either shortened forms : *suman* 'of good mind' (*sumanas*); *accharā* 'divine damsel' (*apsaras*) *parisā* 'assembly' (*pariśad*) or extended forms : *sarīy* 'river' (*śarī*); *cirāusā* 'of long life' (*cirāyusī*); *āśī* 'blessing' (*āśīh*); *disā* 'direction' (*diś*); *vāyā* 'speech' (*vāc*) *girā* 'words' (*gī*); *sampayā* 'wealth' (*sampad*); *chuh* 'thirst' (*kṣudh*).

187 OF THE PRIMARY DERIVATIVES only few are felt as such : root-nouns *niddā* 'sleep' (*nidrā*) *payā* 'subject' (*prajā*) *pahā* 'light' (*prabhā*). The use of the suffix -*ā* is frequent : *kiddā* 'sport' (*kṛīd-ā*), *dayā* 'compassion' (*day-ā*).

mindā 'blame' (*mind ā*), *samkā* 'doubt' (*saṅk ā*), *hamsā* 'killing' (*hims ā*), *khamā* 'forgiveness' (*kṣam ā*), *bhāsā* 'speech' (*bhaṣ-ā*), *sevā* 'service' (*sev-ā*), *cintā* 'thought' (*cint-ā*), *bhikkhā* 'begging' (*bhikkh-ā*) with the suffix *-yā* 'vijjā' 'learning' (*vid yā*) *bhājā* 'wife' (*bhār-yā*); *sejjā* 'bed' (*ṣay yā*), other rare suffixes, *veyanā* 'pain' (*ved-ana*), *gāhā* 'verse' (*gā-thā*), *taṇhā* 'thirst' (*trṣ ṇā*), *joṇhā* 'moon light' (*jot-snā*), *māyā* 'measure' (*mā tra*)

With the FEMININE SUFFIX *-a* are formed feminine adjectives like *pāva* 'sinful' (*pāva*), *taruṇā* 'young' (*taruṇa*) etc. The abstract suffix *-tā* *devatā* 'deity' (*deva-ta*) the suffix *-ikā* (as feminine for *-aka*) *kumārīgā* 'girl' (*kumāra*) *ajjīyā* 'grandmother' (*āryika*) *ajīvīyā* 'mode of life' (*ajīvika*), *gaṇīyā* 'courtesan' (*gaṇikā*) *culīyā* 'crest' (*culika*) Differing from Sk *mahatīyā* 'great' *ammayā* 'mother', *cirāsa* 'of long life', *abbhatthapīyā* 'request', *cirāsa* 'of daughter' *māgahā* 'belonging to Magadha', *nattupīyā* 'grand

188 ADDITIONAL FORMS In the singular *mālā* is often weakened into *mālāi*. In the L Plu we have *hatthuttarahim*, *gimhāhim*, *viśāhāhim* all of which could be considered as forms of I plu used as L. or from Apabhraṃśa or popular language

189 ORIGIN Fully agreeing with Sk are N sing. *malā*, plu *mālā* (*malah*) V sing *mālā* A sing *mālam* (*malām*); I plu *malāhim* (*malabhih*), G plu *malānam* (*malānam*); plu *mālāsu* (*mālāsu*) N V A plu form *malā* after the lengthening of the vowel after the analogy *matiyo*, *mala* *mālāyo* Pk *malāo* after the analogy *mati*: *malā* and the consonantal ending *-as* Gray suggests that it is analogical after *devāo* Ab. plu *malāhinto* is composite as Bloch Geiger the D G *malaya* of the Brahmanas and Upaniṣads used as G Alsdorf suggests that *malā* is a phonetic variant of *mālāya* which is older and in agreement with Pāli *kaṇḍāya*. This form may have arisen by rhythmic change like *muṇḍā*: *muṇḍa*, *śāhā*, *śāhā* of M^o

is valuable 8 The tree¹ has long branches green leaves and sweet fruit 9 The beautiful girls dance in the theatre 10 Sita is the wife² of Rama 11 The worship of the gods is meritorious 12 The boat sinks in the deep ocean

LESSON FIVE

196 Mas nouns ending in *i* and *u* take the following terminations S ng N — V — A -m I *ṇa* Ab *ṇo o* G *ṇa ssa* L *mst mmi* Plu N V A *ṇo o I hi -him* Ab — *hinto* G *ṇa nam* L *su sum* Before the terminations of N and V plu *ṇo* A sing *m* Plu *ṇo I* s ng *ṇa* Ab G sing *ṇo ssa* and L sing *mst mmi* the preced ng vowel is short while in all other cases it is long

197 The full declension of a Mas noun in इ like अग्नि 'fire' will be —

N	अग्नी	अग्निणो अग्नीओ
V	अग्नि	अग्निणो अग्नीओ
A	अग्नि	अग्निणो अग्नीआ
I	अग्निणा	अग्नीहि अग्नीहि
Ab	अग्निणो अग्नीओ	अग्नीहि-तो
G	अग्निणो अग्निस्	अग्नीण अग्नीणं
L	अग्निंसि अग्निमि	अग्नीसु अग्नीसु

A Mas noun ending in उ is वात wind

N	वात	वातणा वातवो
V	वात	वातणो वातवो
A	वात	वातणो वातवो

I	वाडणा	वाडहि, वाडहिं
Ab	वाडणो, वाडओ	वाडहितो
G	वाडणो, वाडस्स	वाडण, वाडणं
L	वाडसि, वाडम्मि	वाडसु, वाडसु

198 Few other nouns of -i and -u endings have become Mas. Thus *āu* 'water' (*āpas i*), *teu* 'fire' (*tejas n*) *vau* 'words' (*vacas n*)

The THEMES are taken from the final consonantal endings as well, mostly by dropping the final consonant *hatthi* 'elephant' (*hastin*), *tavass* 'ascetic' (*taṭastin*), *nāṇ* 'knower' (*jñānin*), *mehavi* 'wise' (*medhavin*), *bambhayari* 'celibate monk' (*brahmacārin*), *pakkhi* 'bird' (*pakṣin*), *sami* 'lord' (*svāmin*) *sasi* 'moon' (*śaśin*), *oyam* 'full of vigour' (*ojastin*), *teyam* *jasam* etc. *cakkavatti* 'sovereign king' (*cakravartin*); *manṭi* 'minister' (*mantrin*), *dand* 'staff bearer' (*dandin*), *sakkhi* 'witness' (*sākṣin*), *jo* 'star' (*jyotiḥ*), *havi* 'oblation' (*havis*), and compounds with -*jñā* 'to know' like *savvanu* 'omniscient', *vinnu* 'knower' etc. The weak base is found in *viu* 'knower' (*vidus*)

199 Few DERIVATIVES are apparent in these types of nouns. Root-nouns may be found in *vihi* 'fate' (*vi-dhi*); *sandhi* 'joint' (*san-dhi*), *pahu* 'lord' (*pra-bhu*) *nāi* 'relative' (*jñā-ti*), *vaphi* 'fire' (*vah-ni*), *jantu* 'animal' (*jan-tu*), *maccu* 'death' (*mrt-yu*), *tāu* 'wind' (*cā-yu*), and a few others

200 ADDITIONAL FORMS I sing *atthiṇa*, *muṭṭhiṇa* after the analogy of *deveṇa*, L sing *rāo* (*rātrau*), *ghimsu* (*grīṣme*) as survivals from Sk V sing *gahāvai*, *muṇi*, *jambū* with the *pluti* of the final, N V A plu *aggi*, *tāu*, *tāavo* *rissao*, *bahave* (always so), *girisu*, *vagguhim* etc preserve the original short vowel in verses, Ab sing. *aggiu* *tāuu* show the weakening of the finals

201 ORIGIN Agreeing with Sk are *aggi* (*agnih*) *vāu* (*cāyuh*), *aggim* (*agnim*) *tāum* (*cayum*), *aggiṇā* (*agnina*) *tāuṇā* (*cāyuna*) *aggihi* (*agnibhih*), *tāūhi* (*cayubhih*), *aggiṇam* (*agninām*) *tāūṇam* (*cāyūnām*) N. A plu *aggiō*,

aggiño, *vāūo* from the fem declension like *maio*, Ab G. sing. *aggiño vāuno* from the consonantal declension of words like *balin* (*balinah*), G. sing *aggiṣṣa* etc from the -a-declension; L. sing. *aggiṃṣi aggiṃṃṣi* etc. from the pronominal declension or after the analogy of the -a-declension, Ab sing *aggiō* from the adverbial -*ta*s with analogical lengthening cf. Pali, *cakkhuto*, N A plu *aggiṇo* from the -*ṇ* declension, L plu *aggiṣu*, *vāusu* after the analogy of *aggihu*, *aggiṇam*, or after *devesu*.

202 Other Mas. words to be similarly declined are :

इमि	sage	पहु	lord	रवि	sun
उसु	arrow	बेधु	brother	रिउ	enemy
कइ	poet	बाहु	arm	विहि	fate
सेउ	fire	भिक्षु	monk	सत्तु	enemy
निहि	store	मरु	death	साहु	monk
पइ	husband	मणि	jewel	सेउ	bridge
पविस	bird	मुणि	sage	हसि	elephant.

203 In AMg the past tense of all the verbs is formed by adding the terminations "

I, II, III, p. इत्या (हसित्या) इसु (हसिसु)

It should be noted that these two forms are used for all the persons Similarly from other roots are formed :

संपञ्ज	to obtain	संपञ्जित्या	संपञ्जिसु
रोय	to like	रोइत्या	रोइसु
एस	to beg	एसित्या	एसिसु
रीय	to wander	रीइत्या	रीइसु
विहर	to live	विहरित्या	विहरिसु
भुञ्ज	to eat	भुञ्जित्या	भुञ्जिसु
सव	to serve	सेवित्या	सेविसु

204 ORIGIN. Both these forms are originally of aorist. The singular termination -*stthā* or -*sttha* may come from the Sk -*stta* of the III. p. sing. Ātmanepada of the -*st* aorist. The form with the dental instead of the expected cerebral

leads Pischel to doubt the derivation. The plu. *-imsu*, according to Pischel, Geiger, comes from *-iṣuh* of the III p plu Parasmaipada of the *-iṣ* aorist. Gray explains the presence of the nasal as due to the contamination of **avattum* and *avattisum* (cf Sk *avrtanī avartīṣur*) i. e. of the *-a*-aorist and the *-iṣ*-aorist. For the dental of the singular Bloch suggests the influence of *-ttha* of *as-* or according to Smith it is due to the contamination of the thematic aorist.

205 All the three types of past tenses of Sk have left a few oft-used forms in AMg which are used in nearly all the persons and numbers thus suggesting that their original value is fully lost. The augment is kept in a few cases.

(1) IMPERFECT *as-* 'to be' *āsi, āsī*. Use *ke aham āsi* 'Who was I?' *amhe āsi* 'we were' *ṣattāri mittā āsi* 'had four friends' *bru-* 'to speak' *abbavi*. Use *bālāṃmam vajanam abbavi* 'the ignorant men spoke these words'.

AORIST. Beside the regular forms I p sing *kṛ-* 'to do' *akarissam, pracch-* 'to ask' *pucchassam*. II p sing *kṛ akāsi akāsi*. Use *jamaham puvvā akāsi* 'which I did formerly' *jahā vayanam purā kammam akāsi* 'as we did the Kamma before', *vad-* 'to speak' *vajāsi* (like Pali *agamāsi*) III p sing *akāsi, akāsi, sthā-* 'to stand' *sthāsi, car-* 'to move' *acāsi, kath-* 'to tell' *kahesi, bhu-* 'to become' *bhutsi, ahesi*. I p plu *tas-* 'to live' *vucchamu* III p plu *vajāsi*. From causal base a form of the *s*-aorist *patvātesī*.

(111) PERFECT. *āhu, udāhu* and analogical *āhamsu* used for sing and plu as well.

206 More often the meaning of the past tense in AMg is expressed by using the past passive participle. It is formed by adding the termination *इय* to the root. So from the following roots.

हस	to laugh	हसिय	laughed
भज	to speak	भजिय	spoken
पुच्छ	to ask	पुच्छिय	asked

रक्ख to protect	रक्खिय protected
चिंत to think	चिन्तिय thought
भक्ख to eat	भक्खिय eaten
पढ to fall	पढिय fallen

207 In many cases, however, the Sk. form of the past passive participle is changed according to the ordinary rules of phonology. The following are the most important of such forms :

गम to go	गय कर to do	कय, कड, दे to give	दिख
ज्ञाण to know	नाय आरभ to begin	आरद्ध ने to carry	नीय
छिद् to cut	छिन्न यध to bind	बद्ध मर to die	मय
लुह to obtain	लुद्ध पय ✓ to cook	पक्क पास to see ✓	दिह
गा to sing	गीय नस to vanish	नद्ध पविस to enter	पविह
पाव to obtain	पत्त तर ✓ to cross	तिण्ण चिह to stand	ठिय
सुण to hear ✓	सुय चव ✓ to fall	चुय बंध to bind	बद्ध
हण to kill	हय दह to burn	दहु वय to speak	वुत्त

208 The PAST PASSIVE PARTICIPLE forms of Sk formed by the accented suffix *-īd* and preceded by the vowel *-i-* are generalised in AMg. so as to give rise to the regular mode of formation. But as in Sk. many of the past participles had assumed the value of nouns and adjectives and were not felt as verbal forms, most of them were directly taken over in AMg. with the necessary phonetic changes.

(i) With the suffix *-īd* and the weak grade of the base:

(a) roots ending in vowels *kṛ-* 'to do' *kaya*, *kada*; *kṛī-* 'to buy' *kīya*, *gai-* 'to sing' *giya* *cyu-* 'to fall' *cuya*; *jā-* 'to be burn' *jāya*, *yā-* 'to go' *jāya*, *ji-* 'to conquer' *jīya*, *dhyai-* 'to think' *jhāya*, *sthā-* 'to stand' *thiya*, *snā-* 'to bathe' *phāya*, *dhu-* 'to shake' *dhuya*, *jñā-* 'to know' *nāya*, *nī-* 'to lead' *nīya*, *pā-* 'to drink' *pīya*, *bhī-* 'to fear' *bhīya*, *bhū-* 'to become' *bhūya*, *mṛ-* 'to die' *māya*, *vā-* 'to blow' *vāya*; *śru-* 'to hear' *suya*, *hr-* 'to take away' *haya*, *haḍa*,

(b) roots ending in surd consonants: *ājñāp-* 'to order' *ānatta*, *kṣip-* 'to throw' *khitta*, *sthāp-* 'to place' *ṭhaviya*, *tap-* 'to heat' *tatta*; *prāp-* 'to get' *paṭṭa*; *pravṛt-* 'to start' *payatta*, *pavatta*, *pracch-* 'to ask' *puttha*, *muc-* 'to release' *mutta*; *lup-* 'to conceal' *lutta*, *vṛt-* 'to turn' *vaṭṭa*, *vijñāp-* 'to request' *vinnaṭṭa*, *svap-* 'to sleep' *sutta*; *vac-* 'to speak' *utta*,

(c) roots ending in sonants *aparadh-* 'to be guilty' *avaraddha*, *ārabh-* 'to begin' *araddha*, *ādhatta*, *krudh-* 'to get angry' *kuddha*, *grdh-* 'to be attached' *giddha*, *gadha*; *tyaj-* 'to abandon' *catta*, *yuj-* 'to join' *jutta*, *pavutta*, *badh-* 'to bind' *baddha*, *budh-* 'to know' *buddha*, *bhuj-* 'to enjoy' *bhutta*, *raj-* 'to colour' *ratta*, *rudh-* 'to obstruct' *ruddha*; *labh-* 'to get' *laddha*, *vidh-* 'to pierce' *viddha*, *sidh-* 'to accomplish' *siddha*, *śudh-* 'to purify' *suddha*, *han-* 'to kill' *haya*,

(d) roots ending in nasals *kam-* 'to love' *kanta*; *kram-* 'to step' *kanta*, *kamīya*, *klām-* 'to languish' *kīlanta*; *khan-* 'to dig' *khāya* *gam-* 'to go' *gaya*, *dam-* 'to control' *danta*, *nam-* 'to bend' *naya*, *ram-* 'to take delight' *raya*;

(e) roots ending in sibilants: *upaviś-* 'to sit' *uvavitha*, *hrs-* 'to drag' *kaddha* *klis-* 'to be troubled' *kilitha*, *gaveś-* 'to seek' *gavitha* *tras-* 'to frighten' *taṭṭha*, *śus-* 'to be satisfied' *tuttha*, *damī-* 'to bite' *dattha*, *dyī-* 'to see' *diṭṭha*, *naś-* 'to vanish' *nattha*, *praviś-* 'to enter' *pavitha*, *muṣ-* 'to rob' *muttha*, *ruṣ-* 'to be angry' *ruṭṭha*; *vṛṣ-* 'to rain' *vuttha*, *fās-* 'to rule' *sitha*,

(f) roots ending in *h*: *grah-* 'to take' *gaṇya*; *guh-* 'to conceal' *gūḍha*, *dah-* 'to burn' *daddha* *muh-* 'to be deluded' *mūḍha*, *ruh-* 'to grow' *rūḍha*, *lih-* 'to lick' *lidha*, *vah-* 'to carry' *vūḍha*, *sah-* 'to bear' *sodha*.

(ii) With *-ta* differing from Sk *las-* 'to desire' *lattha*; *vas-* 'to live' *vaṭṭha*, *frut-* 'to break' *tutta*, *samlap-* 'to converse' *samlatta*

(iii) With *-sta* from the present base *tras-* *taṭṭya*; *tap-* *taṭṭya*, *yaj-* *jaṭṭha*, *samavasṛ-* *samosarīya*, *vismṛ-* *viisarīya*, *is-* *icchya*, *pracch-* *pucchya*.

(iv) With *-na* *khid-* 'to become exhausted' *khinna*, *ci* 'to collect' *ciṇṇa*, *chad* 'to cover' *channa*, *chad* 'to cut' *chinna*, *ḥ* 'to grow old' *ḥinna*, *juṇṇa*, *ṭṭ-* 'to cross' *tinna*, *da* 'to give' *dinna*, *palaya* 'to run away' *palaṇa*, *prapad* 'to get' *pavanna* *bhaj-* 'to break' *bhagga* *bhid-* 'to break' *bhinna* *rud* 'to cry' *ruṇṇa*, *lag* 'to stick' *lagga*, *ṣak* 'to be able' *sakka* *ha-* 'to abandon' *hina*

(v) Substitutes *pac-* 'to cook' *pikka*, *sphut* 'to bloom' *phulla*

209 The use of the p p p depends upon the nature of the verb

(i) If the verb is transitive the logical subject is put in the Inst, the object in the Nom and the participle agrees with the object in number and gender वणीमग्नो भक्षं भक्षित्य । The food was eaten by the beggar = the beggar ate the food वग्घणं मिगो दिट्ठो । The tiger saw the deer. जवूगो फलाइ नीयाइ । The fox took off the fruits

(ii) If the verb is intransitive the subject is put in the Nom and the participle agrees with it in number and gender स गमो । He went रामो नगराओ पत्थिओ । Rāma started from the town

(iii) Sometimes the object is suppressed or the whole sentence forms the object of a verb when the participle is put in the neutre gender and singular number तेष चित्तिर्य । He thought रामेण भणिय । Rāma spoke इह वुत्ते महेसिणा । Thus it was said by the great sage

210 Compare the following active and passive constructions in the past tense and p p p respectively

i मणुस्सा भणिसु । मणुस्सेहि भणिये ।

ii कई फलं भक्षिखाया । कईणा फलं भक्षित्य ।

iii गणी घम्म भासित्था । गणिणा घम्मो भासिओ ।

iv इसिणो वयाइ पालिसु । इसीहि वयाइ पालियाइ ।

For the uses of p p p cf 445 450

211 (I) Decline in full मुनि, हरिय, मरुतु, साहु

(II) 1 सियालेण मओ¹ हरथी दिहो। 2 साहुणा चित्थि²। 3 इसिणा मक्खो लद्धो। 4 सिहो आगओ। 5 जूए³ पराइया पण्डवा वर्ण गच्छिसु। 6 गुरणा भणिय। 7 तेण कालेण तेण समण⁴ कुण्डग्गामे नयरे सिद्धत्थो नाम⁵ खत्तिओ होत्था। 8 सो य समणस्स महावीरस्स जणओ आसि। 9 अइयम्मि कालम्मि कईहिं समुदे एगो दीहो सेऊ बद्धो। 10 रामेण रावणो पराइओ। 11 ईसरेण कदे⁶ छोए। 12 भणिया निवेण देवी। रायहंसो विय तय पुत्तो होइ। पडिसुय दवीए। परितुट्ठा चित्तण। अइहंतो को वि⁷ कालो। जाओ तीए दोहलो। संपाडिओ सो निवेण। पसूया पसा। जाओ दारगो कय बद्धावणय। कय नाम⁷ रायहंसो त्ति।

212 1 Sages performed penance 2 The jewel fell into the ocean 3 The fire burnt the forest, birds, beasts and trees 4 The monk preached religion 5 He sang a song 6 People asked questions to the ascetic 7 The king thought of the causes of the battle. 8 He cut the head of the enemy with the sword 9 The poet praised the merits of the king 10 The sage obtained liberation

213 Use the past passive participles in the following sentences 1 पर्इ भज्जाए विउलाई अलंकाराई देइत्था। 2 जणा पेक्खणग गच्छिसु। 3 पविस्सणो आगासे उट्ठिसु। 4 सेणा दियस्स पोय हरिसु। 5 समणा कडिणेण तवेण देवा सिद्धा य भविसु।

214 Put the following sentences in the active voice - 1 महावीरेण संसारसागरो तिण्णो। 2 भिक्षु नयरीए उज्जाणे ठिओ। 3 कण्हेण सरीरं अलंकारेहिं विभूसिय। 4 मिगा गहणे रण्णे पलाय्या। 5 रामेण केगईए आजा पालिया।

LESSON SIX

215 Neuter nouns ending in ई and उ are declined like the corresponding Mas nouns except in the N. V. and A.

N. A.	दहि	V.	दहि	दहीइ, दहीणि
N. A.	महु	V.	महु	महूइ, महूणि

In all the remaining cases they have the same forms as Mas. nouns ending in ई and उ (cf. 197).

Other nouns are -

अच्छि	eye	दारु	wood	वारि	water
असु	tears	धनु	bow	सप्पि	ghee
आउ	life	रेणु	dust	सालि	rice
चक्खु	eye	वसु	object		

216 A few masculine nouns have become neuter, *sālis* 'rice' (*sāli*), *vihiṇi* 'rice' (*vihi*), *heṭṭim* 'causes' (*hetu*)

A number of Neuter nouns are included in this type by dropping their final consonant, *cakkhu* 'eye' (*cakṣus*), *āu* 'life' (*āyus*), *dhuṇu* 'bow' (*dhanus*) *sappi* 'ghee' (*sarpis*)

As regards origin the Plu forms show the normal development met with in nouns ending in -a. The singular forms with the anusvāra *dahim*, *mahum* are either due to analogy of *vaṇam* or are due to the nasalisation of the final vowel, a beginning of which is found in the *anunāsika* preached by Paṇini in such cases (Sk *dadhī*, *madhū*)

217 FORMATION OF THE FUTURE

The first set of terminations of the future are :

I p.	इस्सामि, इस्स	इस्सामो
II p.	इस्ससि	इस्सह
III. p	इस्सइ	इस्सन्ति

It will be seen that the terminations of future are formed by prefixing to the terminations of the present the

characteristic future mark *-issa-* corresponding to Sk *īṣya-*. Like Sanskrit the *-i-* may be dropped after stems ending in *-e-* and *-o-* (*nessāmi*, *nessāmi*, *hossāmi*, *hoissāmi*) while it is retained unlike Sk after stems ending in *-ā* (*ṭhāissāmi* Sk. *dāsyāmi*). The reason for this distinction is to be found in the fact that while *-e-* and *-o-* can be pronounced short before the conjunct *-ssa*, *ā* could not be so pronounced without modifying the appearance of the root (**ṭhassāmi*). This is the commonest method of forming the future in AMg.

218 The future forms of a root like कर 'to do' will be —

I. p	करिस्सामि, करिस्सं	करिस्सामो
II. p	करिस्ससि,	करिस्सह
III. p	करिस्सइ	करिस्सन्ति

The base used in forming this future is nearly identical with that of the present. Thus *jī-* 'to conquer' *jīṣissai*; *bhū-* 'to become' *bhavissai*, *hossai*, *hokkhai*, *vihar-* 'to wander' *viharissai*, *ti-* 'to cross' *tarissai*, *gam-* 'to go' *gamissai*, *gacchissai*, *sthd-* 'to stand' *ciṣṭhissai*, *ṭhāissai*; *prekṣ-* 'to see' *pekkhissai*, *pecchissai*, *labh-* 'to get' *labhissai*, *pracch-* 'to ask' *pucchissai*, *pravi-* 'to enter' *pativissai*, *pravraj-* 'to become a monk' *parvajissai*, *prajan-* 'to give birth' *payāissai*, *dā-* 'to give' *dalaissai*, *pratjākhyā-* 'to renounce' *paccāskkhissai*, *nirvā-* 'to extinguish' *nivāissai*, *i-* 'to go' *essāmi*, *vid-* 'to know' *vedissai*, *traddhā-* 'to put faith' *saddahissai*, *ci-* 'to collect' *ciṣissai*, *śru-* 'to hear' *suṇissai*, *prāp-* 'to obtain' *pāuṇissai*, *bhid-* 'to break' *bhindissai*, *kr-* 'to do' *karissai* (*vikr-* 'to produce by magic' *viuccissai*), *jān-* 'to know' *jāṇissai*, *grah-* 'to take' *geṇhissai*, *badh-* 'to bind' *bandhissai*, *bhaṣ-* 'to speak' *bhaṇissai*.

219 Another method of forming the future is to add the following set of terminations

I. p.	इहिमि, इहामि	इहिमो, इहामो
II p.	इहिसि,	इहिह
III p.	इहिइ	इहिनति

These terminations are formed by prefixing *-ihi-* to the terminations of the present. In all probability it represents a phonetic variation of *-issa-* which arose by simplification and change of *-s-* to *-h-* beginning with roots ending in long vowels. When the root ends in a long vowel the terminations drop their initial *i-*. The forms like *nehimsi*, *nehimo* go back to *neṣyāmsi*, *neṣyāmah*, the *-y* explaining the presence of *i-*.

220 The future forms of a root like पास 'to see'

I. p	पासिहिमि, पासिहामि	पासिहिमो, पासिहामो
II p.	पासिहिमि	पासिहिह
III. p.	पासिहिह	पासिहिन्ति

and of a root like ने 'to lead'

I p	नेहिमि	नेहिमो
II p.	नेहिमि	नेहिह
III p	नेहिह	नेहिन्ति

221 Forms of this future are *nī-* 'to lead' *nehis*, *bhū-* 'to become' *bhavishanti*, *hois*, *i-* 'to cross' *tarishanti*, *gai-* 'to sing' *gāhis*, *ṛ-* 'to go' *acchishis* (?) *gam* 'to go' *gamishis*, *gacchishis*, *pā-* 'to drink' *pāhis*, *sthā-* 'to stand' *sthāhis*, *uṣṭhehis*, *pravī-* 'to enter' *pavishis*, *saj-* 'to cling' *sajjishis*, *grdh-* 'to covet' *gijjishis*, *muh-* 'to be attached' *mujjishis*, *budh-* 'to know' *bujjishis*, *sīdh-* 'to accomplish' *sijjishis*, *vraj-* 'to go' *vaccishis*, *pavvashis*, *man-* 'to think' *mannehi*, *prajan-* 'to give birth' *payahis*, *i-* 'to go' *ehis*, *da-* 'to give' *dāhis*, *prāp-* 'to obtain' *paṇishis*, *śak-* 'to be able' *sakkehis*, *chid-* 'to cut' *chindishis*, *bhuj-* 'to enjoy' *bhuñjishis*, *kr-* 'to do' *karishis*, *kāhis*, *jñā-* 'to know' *jañishis*, *nāhis*, *bhan-* 'to speak' *bhañishis*.

222 In case of a few roots the future is formed by adding the terminations of the simple present to a peculiar future base of the root irregularly formed. Thus from the root वय 'to speak' the future base is वीच्छ and the future forms are —

I. p.	वोच्छामि	वोच्छ	वोच्छामो
II. p	वोच्छसि		वोच्छइ
III p.	वोच्छइ		वाच्छन्ति

The following roots have special future bases :—

the root	the future base	3. p. sing
छिंद to cut	छेच्छ	छेच्छइ
दे to give	दच्छ	दच्छइ
भुञ्ज to eat	भोच्छ	भोच्छइ
मुय to abandon	मोच्छ	मोच्छइ
रय to cry	रोच्छ	रोच्छइ
विद to know	वेच्छ	वेच्छइ
सुण to hear	सोच्छ	सोच्छइ

223 These are in reality forms derived from Sk future forms with the suffix *śya-* without the binding vowel *i-* to verbs ending in consonants which give rise to the conjunct group *-kṣa-* which becomes either *-ccha-* or *-kkha-*. Thus we have, further, *gam* 'to go' *gacchami* (identical with the ordinary present), *drś-* 'to see' *dacchāmi*, *pekkhami*, *bhuj-* 'to eat' *bhokkhami* and *bhū-* 'to become' *hokkhāmi* (analogically formed)

224 ADDITIONAL FORMS of the future are I p sing. *hokkhāmi*, *hokkham*, *pahāmi*, *pāham*, *daccham*, *kāham*, *essāmi*, I p plu *pahāmo*, *vakkhāmo*, *kahāmo*, II p sing. *pāhisi*, *nāhisi* II p plu *kahiha*, *dāttha*, III. p. sing. *kahi*, *nehī*, III p plu *uccehanti*

225 The first person pronoun अहम् (अस्मद्) is declined as follows —

N	अह, इ	अग्हे, वय
A	मम, मं, मे	अग्हे, पे
I.	मय, मइ, मे	अग्हेहि
Ab	ममाओ, मत्तो	अग्हेहिन्तो
G	मम, मइ, मज्झ, मे	अग्हाणं, अग्ह, णो
L	ममसि, मइ	अग्हेसु



226 Sk forms continued are *aham*, *vayam*, *mam* (*mām*) *mama*, *mat*, N sing *ahayam* comes from *ahakdm*, *ham* from *aham* after vowels, A *mamam* is G *mama* with analogical anusvāra, I *mae* (weakened form *mat*) is according to Bloch either a combination of *mayā* and *me* or due to nominal inflection Ab *mamatto* is from G *mama* and *-tas*, *matto* from *mat* and *-tas*, *mamāo* analogically after *devāo* with *mama* as the base, *majjha* is Sk D. *mahyam* and *maha* goes back to I-E **meghe*, the plu *amhe* is Vedic *amsé* (Pischel), G *amham* is the base *amha* with the consonantal ending *-ām*, *amhāṇam* from **asmānām* and similarly all plural forms after the *-a* declension.

✓ 227 The present active participle is formed by adding अन्त or माण to the root

कर	to do	करंत,	करमाण	doing
चर	to move	चरंत,	चरमाण	moving
चिह्न	to stand	चिह्नंत,	चिह्नमाण	standing
जल	to burn	जलंत,	जलमाण	burning
पास	to see	पासंत,	पासमाण	seeing

If the root ends in the long vowel ए or ओ the termination अन्त drops its अ,

दे	to give	देन्त	giving
हो	to be	होन्त	being

After आ it becomes यन्त

गा	to sing	गायन्त	singing
वा	to blow	वायन्त	blowing

These participles form their feminine bases by adding ई - पासमाणी (a woman) who is seeing, गायन्ती a singing woman.

228 The strong form of the suffix *-anta-* of the Parasmaipada is generalised. The Ātmanepada suffix *-māṇa* is used for all verbs ending in *-a*. Moreover a number of forms are taken from Sk or are produced analogically *-as-* 'to be' *santa*, *samaṇa*, an adverbial formation *jayam*, *puṭṭhavam*; with the suffix *-mīṇa* *agamamīṇa* *āḍhāyamīṇa*, with the suffix *-aṇa* and *-īna* *vihammaṇa*, *āsiṇa* *melīṇa*

The heavy termination -*māna* cannot be easily applied to roots ending in long vowels (-*ā*, -*e*, -*o* in AMg). So these assume a stem ending in -*a* (*ya*). *śi*- 'to lie down' *sayamāna* but Pali, *semāna*), *gai*- 'to sing' *gāyamāna*, *dā*- 'to give' *deyamāna*, *sthā*- 'to stand' *sthāyamāna*, *dhyai*- 'to think' *jhyāyamāna*, Hem gives a form like *homāna*, which cannot be illustrated. After -*e*- we have *kare māna*, *āhāre māna*.

229 These participles are used as adjectives meaning 'doing' and qualify the noun in Gender, Number and Case. संजमं चरमाणो भिक्षू मोक्ष पाउणइ। The monk practising self-control obtains liberation. संजमं अनुपालतेण महावीरेण बहुइ दुक्खाइ अनुभूयाइ। Mahāvīra, practising self control, suffered many miseries. अजयं भुंजमाणो उ पाणभूयाइ हिंसइ। While eating carelessly he kills many living beings. केसिमेव बुवन्ते तु गायमी इणमन्ववी। Goyama spoke thus to Kesi who was speaking in that manner.

Cf for use 440-444

230 1 अजयं चरमाणो पाणभूयाइ हिंसइ। 2 अहं पदमचरियं समासेगं वोच्छामि। 3 माहणा अंगिगसि सप्पि पक्खिन्नन्ति। 4 से खत्तिप्पं सुणमाणे भणइ न सुणेमि त्ति, असुणमाणे भणइ सुणेमि त्ति। 5 से महामुणी रीर्यंते चाराणसिं पुरिं पत्ते। 6 जइ जाणन्ता वि न कहिस्सइ तां सव्वे निगाहिस्सामि। 7 भइं लहइ जियन्तो जो यं मओ सो मओ वेव। 8 वप्पहिंयकुंइ वे मए जं हरं वरिसिंहिसि नीसेसं च भुवणं भरिहिसि। 9 अरथं गच्छन्तस्स वि रविणो किरणा उट्ठं चियं फुरन्ति। 10 अइं पुणं कहं एत्तिणं कालेण वच्चिस्सामि। 11 अजं मे वेहे आगमिस्सइ असोगो। 12 मए अजुत्तं कयं न पुणोः एवं करिस्सामि। 13 दो वि विहरन्ता पादलिपुत्तं पत्ता। 14 सो यं गीयं गायन्तो सयलं जणं रंजइ। 15 कुणालो भणइ 'महं नंदणीं संपहरं करिही'। 16 हे नरणाहं, कयथा अहं, अहं जावियं सफलं। 17 सपइ सुरहं देसाम्भं तिरथं नमणं वच्चिस्सामो अन्नसमयमिं एरिसो सय्यो मग्गे न होहिइ।

231 1 In the town of Kundaggāma Mahāvīra will be born in the family of Siddhattha. 2 Tisālā will give birth to him. 3 In the household he will live for thirty

ava In the plu *-mo* and *-ha* are taken from the present indicative, while the peculiar form of I p plu *gacchamha*, *cīṣṭhamha* is derived by Pischel as based on the injunctive of the *s*-aorist found in Veda as *geṣma jeṣma* etc. Before the terminations *mu*, *mo* and *-hi*, the preceding vowel is long

236 A root of Class I वट् 'to be' will be conjugated as :

I p	वटामु	वटामा
II p	वट वटसु, वटहि	वटह
III p	वटउ	वटन्तु

A root of Class II कर 'to do'

I p	करमु	करेमो
II p	कर, करसु, करहि	करेह
III p	करउ	करन्तु

A root of Class III जा 'to go'

I p	जामु	जामो
II p	जासु, जाहि	जाह
III p	जाउ	जायन्तु

For the use cf 430-432

237 The I p sing form is known from the grammarians only. Schubring notes a single form *demu*. Alsdorf explains it as the plu form used for the singular. II p. sing *kāresu*, *bhūṇjasu*, *jasu*, *kahasu*, *saddahasu*, *khamasu*, *varasu*, *sarasu*, *kuṇṇasu* the athematic termination *hi* (*dhi*) is extended *bhāṇahi*, *gacchahi*, *janahi*, *bhūṇjahi*, *vasahi*, *harahi*, *vandahi*, *viharahi*, *karehi*, *maggehi*, *hohi*, the mere stem, *bhāṇa*, *gaccha*, *peccha*, *viṣṇiṇa* I p plu and II p plu. are forms of the indicative *gacchamo*, *genhamo*, *hanaha*, *bhāṇaha*, *payaha*, etc.

238 The second person pronoun सुम्ह (युष्मद्) is declined as follows —

N	तुम, त, तुमे	तुम्हे, तुज्जे, तुम्भे
A.	तुम, ते	तुम्हे, तुज्जे, तुम्भे, मे
✓ I	तुप, तुमे, तप, तुमप	तुम्हेहि, तुज्जेहि, तुम्भेहि
Ab	तुमाओ, तुमत्तो	तुम्हेहिंत्तो, तुम्भेहिंत्तो
✓ G	तव, ते, तुज्ज, तुम्ह, तुह	तुम्हाणं तुम्हं, तुम्भं
✓ L	तुमंसि, तद्, तुमम्मि	तुम्हेसुं, तुज्जेसु, तुम्भेसुं

N sing *tumam* continues the dissyllabic form of Vedic *tuvam*, the *m-* as after *mamam* G *tuha* after *maha*, *tubbham* from Sk dative *tubhyam*, *tujjha* after *majjha* in the plural *t* is carried throughout from the singular. Three bases *tujjha*, *tubbha* and *tumha* are analogically declined in the plural

239 1 तुम्हे मा भायद्¹, न एत्थ तुम्हाणं भय। 2 उज्जाणं गच्छिस्सं जुजेहि रह। 3. मा तुम पावा धम्मा फुसन्तु। 4 निवड्ढो पयं अप्पमाणु² पालेन्तु। 5 तुम्हे सुहसुहेण² जीवह। 6 चेद्दयं गच्छसु जक्खं प्याहि। 7 सव्वे जीवा सिद्धिं पाउणन्तु। 8 न को वि निरप पडड। 9 जणा पावगेण वा जलेण वा सिद्धिं न पाउणन्ति। 10 तुह बलाओ मज्झ बल अहिरो। 11 सच्च वा असच्च वा तुमं चिय मुणसि। 12 गच्छह ण देवाणुप्पिया विजयवद्धमाने खेहे महया सहेण एव वयह। 13 वेज्जो गिलाणस्स ओसह देउ। 14 असाहणं ससम्मिं षय। 15 बालय तुह सोगस्स कारण कहहि। 16¹ एस्स बालस्स बालत्ते। 1, पायवा फुल्लतु फलतुय। 18 मा करउ को वि गव्वं एत्थ आसरम्मि संसरि। 19 रिसहनाहं नमह। 20 मज्झ पासो पसीयउ।

240 1 Rāma, go to the garden and bring the bark of the tree for me 2 Let there be rain in the country. 3 Show your strength on the battle field and conquer your enemies 4 Bind the elephant with the rope and take her out of the thicket 5 O monks, believe in religion and obtain peace 6 Let us not show delight in birth and aversion to⁴ death 7 Child, always obey the

father and mother and respect thy preceptor 8 Let us give food to the hungry and water to the thirsty 9 Do not go by the path of sin, leave off pride and serve the wise 10 Always praise merits of the people and hide their faults

LESSON EIGHT

241 Feminine nouns ending in इ or ऊ are declined exactly like those ending in इ and उ except in the Loc sing where those with long vowels have only one form in ए

The declension of मही 'earth' will be —

N	मही	मही, महीओ
V	महि	, ,
A	माह	मही, महीओ
I	महीए	महीहि, महीाह
Ab	महीओ	महीहिन्तो
G	महीए	महीणि महीणि
L	महीए	महीसु महीसु

Other words to be similarly declined are —

कौडी crore	घाई	nurse	पृथ्वी earth
गायी cow	नई	river	सिरी Goddess of wealth
छाही shade	नलिनी	lotus	सेडा stair case
तण् body	परिहारी	door keeper	हिरी shame

242 Many nouns adjectives and participles form their feminine with the suffix ि *danti* 'giving' *gacchanti* 'going' *karemanī* 'doing' *bhagavatī* 'venerable' *guttarī* 'pregnant' *gharīṇī* 'mistress of the house' *astarīṇī* (*nara*) 'leaking

boat' *bambhacārīṇī* 'celibate woman' *taḡghī* 'a tigress' *mīgī* 'a female deer' *haṭṭhī* 'female elephant' *kalabhi* 'a female young elephant' *māhaṇī* 'a Brahmin woman' *samaṇī* 'a nun' *niḡganthī* 'a nun' With the suffix *ṇī* *bhikkhūṇī* 'a nun' *gahavāṇī* 'mistress of the household' *sāhūṇī* 'nun' *sissinī* female pupil *khattiyāṇī* 'wife of a kh' *jakkhūṇī* 'demi goddess' *sāṇī* 'bitch' A few root nouns extended *tal* 'words' (*tāc*) *gāṇī* 'cow' (*gau*)

243 THE POTENTIAL MOOD

The terminations are :

I p	एउआ, एउआमि	एउआम
II p	एउआ, एउआसि, एउआदि	एउआह
III p	ए, एउआ,	एआ

These terminations are applied to all the roots directly. They retain their *-e* after the roots ending in *-ā* but lose it after verbs ending in *e* and *-o*. The *-e-* is often represented by *i-*.

244 The potential forms of पाम 'to see'

I p,	पासेउआ, पासेउआमि,	पासेउआम
II p	पासेउआ पासेउआसि, पासेउआदि	पासेउआह
III p	पाम, पासउआ	पासउआ

For the use cf 433 437

245 I p sing *hanejjā*, *bandhejjā*, *taḡgejjā*, *idhejjā*, *ḡḡḡjjā*, *muḡgejjā*, *laḡhejjā* with the final vowel shortened *karejja* *lahejja*, with the inflection of the present *karejjāmi* found rarely

II p sing *udharejjā* *waḡamhejjā*, with short final *ṇeḡgejja* with present in *-ction* *-si* *paydejjān* *parakkamejjān*, *caḡgejjān* with the termination *-e* *dāre* *gacche*, *ḡḡḡjja* *care* etc with the vowel before short *ḡḡḡjja*, *ejja*, *caruḡgejjān* with the imperative inflections *-ka*, *-u* *carḡgejjāhi*, *ḡḡḡgejjān*, *karejjān* *sāḡgejjān*.

III. p sing *vr̥aṣṣeṣṣa*, *paḥareṣṣa*, *kuppeṣṣa*, *labheṣṣa*, *rakkheṣṣa* with short final *viṇaeṣṣa* *seveṣṣa* with the termination *e* *giṣṣhe*, *harise*, *kiṣe*, *care*, *ciṭṭhe*, *labhe*, *dah*

I p plu are not met with II p plu with the imperative ending *bhaveṣṣaha* *viḥareṣṣaha* *khameṣṣaha*, *kaheṣṣāh*. III p plu *agaccheṣṣa*, *manne* (used in plural)

246 Remnants of Sk forms are *siṣa* (*siṣat*) 'it may be', *kujja* (*kuryat*) 'he may do', *buṣa* (*bruyat*) 'he may speak', *haṣṣiya* (*hanyat*) 'he may kill'

Pischel further regards the adverbial use of *sakka* as Vedic *śakyat* *labbha* as *labhyat*

The precative forms are *hoṣṣa* (*bhūyat*) 'it may happen', *hoṣṣam* *hoṣṣasi* *deṣṣa* (*deyat*) 'he may give' *sam̐dheṣṣa* (*sam̐dheyat*)

247 ORIGIN Jacobi derived the form of the potentialis *kareṣṣa* from the form of the thematic conjugation (*bhaveyam*) Pischel takes it to represent the termination of the athematic conjugation (*yat*) applied to the present base **karyat* becoming by Svarabhakti **kariyat* and *kariṣṣa* *kareṣṣa* So in his opinion *i* is the original vowel which may have become *e* under the influence of the present indicative forms Geiger explains the corresponding form in Pāli as due to the analogy of the inherited forms on the form of the first person *kareyyam* supplied with the terminations of the present Bloch suggests that it may be due to contamination of the inherited form like *kuppe* with the form like *deṣṣa* giving *kuppeṣṣa* Gray thinks of contamination of the optative and the Vedic subjunctive

248 The Gerund in AMg is formed in many ways The following are the regular terminations to form it —

(1) इत्ता or एत्ता करित्ता, करेत्ता having done, गच्छित्ता गच्छेत्ता having gone, हसित्ता, हसेत्ता having laughed भणित्ता भणेत्ता having said, खवित्ता, खवेत्ता having destroyed, दणित्ता दणेत्ता having beaten

(ii) इत्ताणं or एत्ताणः पासित्ताण, पासेत्ताण having seen ;
 छदित्ताण, छदेत्ताण having obtained.

(iii) इत्तु or एत्तुः भुजित्तु having enjoyed; बंधित्तु having bound.

(iv) इक्क after roots ending in अः करिक्क having done,
 पासिक्क having seen, with उक्क after roots ending in other
 vowels. दाक्क having given, ठाक्क having placed.

249 The distinction in Classical Sk between the suffixes
-tvā for primary roots and *-ya* for roots with preverbs is not
 to be found in the AMg. wherein it agrees with the Epics. The
 extension of the additional element in *-na* is to be found in
 all cases, a rare illustration of which has been preserved by
 the grammarians in *pīṭvīna* (Pāṇini). The use of *i-* as a
 binding vowel is much more extensive in AMg. and the
 base is in many cases that of the present (and not
 necessarily weak as in Sk.)

(i) Sk *-tvā* becomes *tvā*. *vandittā* 'having bowed',
vasittā 'having lived', *casttā* 'having abandoned', *gantā* (Pāli
gantvā but Sk *gatvā*) 'having gone', *vantā* 'having vomited',
hanta 'having killed', *bhavittā* 'becoming', *pivittā* 'drink-
 ing', *muttā* 'leaving', *aṇugacchittā* 'following'.

(ii) *-ttāṇam* from **-tvānam*. *duruhittāṇam* 'having
 mounted', *cittittāṇam* 'having stood', *āpucchittāṇam* 'having
 taken leave'.

(v) -*ecāṇa* from *-*ecāna* *hiccāṇa* 'abandoning', *ṇaccāṇam* 'knowing'.

(vi) -*ya-* assimilated • *utalabbha* 'having obtained' *nikkharima* 'going out', *pakkhuppa* 'throwing', *samārabbhā* 'beginning', *abhuruppa* 'climbing', *pariccajja* 'abandoning', *tiukkamma* 'transgressing', *paṇṇa* 'obtaining', *pariggijjha* 'receiving', *samēcca* 'coming together', *āharcca* 'suddenly', *passa* 'seeing', *patissa* 'entertaining', *nisamma* 'hearing'.

(vii) -*ya-* separated by anaptyxis *anupāliya* 'observing', *drōṭiya* 'mounting', *paḍicajjīya* 'accepting', *pariccajya* 'abandoning', *peccīya* 'seeing', *thupīya* 'praising', *chindīya* 'cutting', *labhīya* 'getting', *dhupīya* 'shaking off', sometimes the -*ya-* is lengthened (cf. Vedic -*īya* • -*īyā*), *tiḥūniyā*, *tiyāṇiyā* *dhūniyā* etc.; sometimes extended by -*ṇa* after analogy of other forms *drīṇiyāṇa* 'having pressed', *lahiyāṇa* 'having got', *paripīṇiyāṇa* 'having oppressed', *drusiyāṇa* 'getting angry'.

(viii) -*ya-* after roots ending in vowels *parinnāya* 'knowing', *ādāya* 'taking', *gahāya* 'receiving', *jahāya* 'abandoning'. In many cases the final sound is -*e* *parinnāde*, *samāyāde*, *dyāde* *upphāde*, *peḥāde*, *niṇṇāde*, *samkhāde* which are regarded by Pischel as 1 sing. of fem. nouns in -*ī*. It is more convenient to regard the change of -*ya* to *e* which Pischel expressly denies.

(ix) -*ṣṣu* -*ṭṭu* (Pischel regards them as Infinitives in *-um* used as Gerunds): *kassu* 'doing', *avahassu*, *dhassu*, *sāḥassu*, *uddhassu* *vandissu*, *caṭṭu*, *ḍissu*, *ṇissu* etc.

250 When two acts are performed by the same subject one after another the verb expressing the first is put in the form of a gerund *गमयति कामं गच्छति मोक्षं गच्छति*. A monk becomes liberated after the destruction of the Kammas *गमयति मोक्षं गच्छति* *गुणिस्स पुच्छति*: Having heard the verse Goyama asks

These gerunds may also form a negative form by

prefixing अ or अण् to them Thus अणापुच्छिता 'without asking', अगच्छिता 'without going'.

॥

251 1 महावीरस्स पावयण सुणिऊण गणहरो भासइ। 2 तएण सा काली देवी समणस्स भंतिय एयमह सुणित्ता धरणीयलंसि निवडिया। 3. महुत्तरेण आसत्था समाणी उट्ठित्ता एवं वयासी। 4 से कूडगाहे सुबहु पावकम्म समज्जित्ता पंच वाससयाइ परमाउय पालइत्ता नरपसु उववसे। 5 सो चण्डरहो देवउलं अवकमिऊण नई गओ। 6 विसाय मोत्तण लहु अवकमसु। 7 कह चरे कह चिट्ठे कह भासे कह सए। कह भासन्तो भुजतो पाव कम्म न वधइ। 8 जय चरे जय चिट्ठे जय भासे जय सए। जय भासन्तो भुजन्तो पाव कम्म न वधइ॥ 9 मेहावी सुद्धं जीवियं आयरे। 10 कयाइ दुवए पि सुहस्स मूल हवेजा। 11 सचेण भलियं जए। 12 सत्तुणो गुणाइ पि गेण्हेजा न उण गुरणो दोसाई। 13 रत्तिसज कोह विणएज माण माय न सेवेज पयहेज लोई। 14 सुपुरिसाण हिययाई तरुण च सिहराई फलसपत्ताण नमन्ति।

252 1 Having done many good deeds the child went to heaven 2 Worshipping and saluting Mahāvira, king Semya went to his palace 3 Having bound the thief with ropes they brought him to the minister 4 Having known the true religion one should not kill animals, eat flesh, drink wine or commit misdeeds 5 Men should study books and grasp their meaning 6 Who will not wish for happiness? 7 But how many would get it? 8 Having abandoned Sītā Laksmana returned to Ayodhya 9 Having experienced the miseries of the worldly life they become monks 10 The monk should wander with a calm mind and should control himself

LESSON NINE

253 The demonstrative pronoun तद् 'that' has three different forms for the three genders It is declined as follows —

	Mas			Fem	
N	सा, से	ते		सा,	ताओ
A	त	ते		त	ताओ
I	तेण	तेहिं		ताए तीए	ताहिं
Ab	ताओ	तेहिंतो		ताओ	ताहिंतो
G	तस्स, ते	तेसि		ताए तीए तीसे	तासि
L	तसि, तम्मि	तेसु		तीए, तीसे	तासु

Neu

N	A	त	ताइ	ताणि
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the remaining forms are the same as those of Mas gender

For use cf 406 410

254 The contrast between the theme *sa* and *ta* is I E It is extended in AMg for other cases than N as *se* for A I G etc In the Ab plu we have the old form *tebbho* (*tebbhyah*) and a new formation *taohinto* Peculiarly pronominal forms are N plu *te* and G plu *tesm* and *tasim* besides *taṇam* All others agree with the nominal declension

255 CAUSAL Besides the regular base of a verb we have a causal base with a change in the meaning It denotes that the action of the primitive root is performed through the agency of another In case of intransitive verbs the causal is hardly distinguishable from the transitive meaning It is formed by adding

(i) वे to the roots ending in आ टावे to place, ण्हावे to bathe, दावे to show, नावे to cause to elapse

(ii) आवे to roots ending in अ करावे to cause to do,

नेहावे to cause to take, हहावे to cause to laugh, जहावे to make known.

(iii) In a few cases ए is added and the penultimate vowel is lengthened : मारे to kill, करे to cause, पाडे to fell, लाभे to cause to get.

(iv) If the root ends in ए or ओ the termination आवे becomes यावे : ने to lead, नेयावे to cause to lead.

256 (i) The I-E. termination *-aya-* has become *-e-* in AMg though in favourable cases it may remain as *-aya* (*janayanti*). The root shows the full or long grade before it :

(a) Originally long roots : *sampāves* 'causes to get', *vedhes* 'makes wind', *kīlāmes* 'causes to fade', *pīṇes* 'delights'.

(b) The root-vowel in a close syllable : *vaddhes* 'increases', *parivaṭṭhes* 'turns round', *samukkases* 'elevates'.

(c) The root vowel *-a* becomes long : *samcāres* 'causes to move', *ujjāles* 'causes to shine', *ayāves* 'heats', *tāves*, *aiṇāves* 'makes full', *gāhes* 'causes to take', *vittāses* 'troubles', *khāmes* 'forgives'. Roots originally ending in *-i*, *-u*, *-r* have fallen in with these *kāres* 'causes', *dhāres* 'holds', *nivāres* 'prevents', *pasāres* 'spreads', *tāres* 'protects', *hāres* 'loses'.

(d) The root-vowel *i*, *-u* takes Guṇa *poses* 'nourishes', *moes* 'releases', *koves* 'angers', *toes* 'delights', *kheves* 'causes to throw', *vees* 'knows', *roes* 'likes', *viṣohe* 'purifies', *paveses* 'causes to enter'.

(e) In a number of cases the root vowel remains short, (as in Sk) *name* 'bends', *janaya* 'produces', *abhitaventi* 'torment', *sarayanti* 'urge'.

(ii) *-va-* comes from Sk *-paya-* (after roots ending in *-ā-* and few others) *jāves* 'spends', *thāves* 'places', *hāves* 'loses', *khāvāo* 'made to eat', *āṇave* 'orders', *dāves* 'gives', *nhāves* 'bathes', *pāyae*, *pāio*, *pāenti* are without *-p-* due to dissimilation. Like Sk some roots have a short vowel : *pannaves*, *ānaves*, *viṇṇaves*, *paritthavejjā*, *ṭhave*.

(iii) An extension of this suffix is found in *-āve-* (Sk. *āpaya*, : *jaggāve* 'causes to keep awake', *samārambhāve* 'makes do', *chindāve* 'makes cut', *patiāve* 'initiates', *rayāve* 'causes to arrange', *gṛhāve* 'causes to take', *bandhāve* 'causes to bind', *haṣāve* 'causes to kill', *khanāve* 'causes to dig', *jalāve* 'causes to burn', *payāve* 'causes to cook', *kṣāve* 'causes to sell', *lṣāve* 'causes to write', *nīhāve* 'causes to deposit'

(iv) With the use of this suffix to causal base we get the so-called double causal : *kārāve* 'causes to make', *bhojāveum* 'in order to feed', *khevāve* 'cause to throw' with phonetic shortening of a syllable *kārāve*, *karāve* *darāve*

(v) With the suffix *ada-*, *bhamāda*, *dekkhāda*, *passāra*.

(vi) A few peculiar forms of Sk are also inherited : *ghāe* 'kills', *dāmsae* 'shows', *pāle* 'protects', *passae* 'causes to drink'

257 From the causal base, all the tenses and moods are produced with the application of the usual terminations and regarding the base as belonging to Class II.

Present : करेइ cause to make, पाढेइ teaches, दावेइ places, हसावेइ makes laugh.

Future गेहावेइसामि I shall make him take, मरिस्सइ He will kill

Past पम्वावेसी 'converted'.

Imperative : ण्हावेइ bathe (him), करेइ let him cause.

Potential : डिदावण् he may cause to cut, आरमावेज्जा he may cause to begin,

Compare for meaning.

1. सँ कम्म करेइ । सो किंकरं कम्म करावेइ ।

11. अह दाण देमि । अह दाण दवावेमि ।

111. देवो वरिसेज्जा । देवो वरिसादेज्जा ।

iv. समणो न हणइ न हणावेइ ।

v. ते चोरं पुरिसिंहं गिण्हावेइ ।

vi. नो कोवए आयरियं अप्पाण पि न कोवए ।

258 The i n f i n i t i v e of purpose is formed by adding to the root

(i) इत्तए or एत्तए : करित्तए, करेत्तए to do, पासित्तए, पासेत्तए to see, पाडित्तए, पाडेत्तए to fell.

(ii) उँ to roots ending in अ, ए or ओ : दाउ to give, काउ to do, पाउ to drink, नेउ to lead होउ to become; हुँ to roots ending in अ पासिउ to see, गेहिहुँ to take.

259 (i) The infinitive in -um or -ium corresponds to Sk -tum (originally the A of noun in tu) : (a) from verbs ending in vowels dā- 'to give' dāum, nī- 'to lead' neum, pā- 'to drink' pāum, sru- 'to hear' soum, ji- 'to conquer' jeum, jñā 'to know' nāum, āghrā 'to smell' agghāum, gai- 'to sing' gāum, gāum (b) With roots ending in consonants han- 'to kill' hantum, khan 'to dig' khantum, gam- 'to go' gantum, labh- 'to obtain' laddhum, rah- 'to carry' vodhum, chind 'to cut' chettum, bhud- 'to break' bhattum, bhuñj- 'to eat' bhittum, muc- 'to release' mottum, rud- 'to cry' rottum svap 'to sleep' sottum, grah, 'to take' ghattum vac- 'to speak' vottum.

(ii) with -ium : pib 'to drink' pīsum, jīṇa- 'to conquer' jīṇium, bhinda- 'to break' bhindium, mara 'to die' marium, kara 'to do' karium, hara 'to take away' harium, dāha- 'to burn' dahium, khāya- 'to eat' khāium, pāva 'to get' pāvium, utthas 'to get up' utthāum, all of them from the present base.

(iii) with -ittae (corresponding to Vedic tate or -tatāi): mostly from the present stem : pīvittae 'to drink' gamittae 'to go' pāubbhavittae 'to arise', viharittae 'to wander', sumarittae 'to remember', tarittae 'to cross', citṭhittae 'to stand', thāittae, nisittae 'to sit', pucchittae 'to ask', pāsittae 'to see', purāittae, 'to fill', dhārāittae 'to hold', sunāittae 'to hear', karāittae 'to do'.

(iv) from other stems : pāyae 'to drink', bhottae 'to eat', vatthae 'to live', hottae 'to become'.

260 The infinitive is used to point out the purpose or intention of an act सो फलं पाठितं इच्छद्। He wishes to fell down the fruit अहं ग्रामं गच्छित्तुं जयामि। I try to go to the village समणो मोक्ख पाउणित्तुं उग्ग तव तवद्। The monk performs hard penance to obtain liberation

For other uses cf 459-462

261 1 पलित्ते गेहे वाविं खणितं न उज्जमसु। 2 माया मित्ताणि आसेइ। 3 तवस्सी न छिंदे न छिंदावणं न पणं न पयावणं। 4 अदिस्सं समणा अप्पणा न गेण्हित्तुं नो य परं गेण्हावेन्ति। 5 हिंसगं न मसं वया नो य अन्न वयावणं। 6 कोहो पीइ पणासेइ। 7 दुल्लह माणुसत्तणं लहिं रजिणधम्म आयरसु। 8 अकणं वि पिणं सुयणा पियं चिय काउ जाणन्ति। 9 चित्ति य तीणं गच्छामि अन्नस्य। पयद्दा नइतीराणं दिद्दा य घरणेण। पुच्छिया सा 'सुंदरि कुओ सि तुमं। तओ सा रोइउं पयद्दा। भणिया य तेग 'सुंदरि मा राव। एरिसो ण्स संसारो। धवो य अह नेग तुमं संपत्ता सि।' तओ तीणं भणिया। 'अज्जउत्त अहं तक्करेण गहिया सि'। 10 सन्ते पाइयकथ्वे का सक्कह सक्कय पडिउ। 11 खलसज्जणाण दोस गुणे य को धणितं तरह लोणं। 12 रुवविसेसं धोत्तु अत्थि किमंघस्स अहिगारो। 13 धोवो वि अग्गी समग्गं पि कत्तार ढडिउ ममत्थो। 14 तओ दाण देउं पवत्तो जणो।

262 1 Do not kill animals nor make others kill them 2 Who makes a servant steal steals himself 3 Wishing to go to Banaras he started to travel 4 Mahāvīra performed penance to obtain omniscience 5 Gosala wished to defeat his teacher 6 Good people never try to hurt others 7 Hemacandra wished to become a monk even in his childhood 8, 9 Suddhodana wished to make Goyama enjoy pleasures 9 Bad men make good men comunt sins and suffer 10 Ajātasattu, the king of Magadha, attempted to kill his father Seniya

LESSON TEN

263 Roots have a special base in *Passive* which is conjugated in all the tenses and moods. It is obtained by adding *इज्ज* to the primitive root and then the usual terminations are added. This passive base is conjugated like a verb of Class I. Thus from *पास* 'to see' the passive base is *पासिज्ज* 'to be seen' and the III p sing. present *पासिज्जइ*.

264 In a number of cases the passive base is directly taken from the corresponding base in *Sk* with the necessary phonetic changes. They may be regarded as irregular bases in *AMg*. A few important of them are

कर	to do	कीरइ, किज्जइ	बंध	to bind	बज्जइ
खा	to eat	खज्जइ	भिद	to break	मिज्जइ
खिच	to throw	खिप्पइ	भुज	to enjoy	भुज्जइ
छिच	to touch	छिप्पइ	मुह	to faint	मुज्जइ
जाण	to know	नज्जइ	मुच	to release	मुचइ
ढइ	to burn	ढज्जइ	लह	to obtain	लज्जइ
तर	to be able	तीरइ	रुभ	to obstruct	रुभइ
दे	to give	दिज्जइ	वच	to speak	वुचइ
ने	to lead	निज्जइ	विदव	to earn	विदप्पइ
पा	to drink	पिज्जइ	हण	to kill	हम्मइ

265 (i) The passive base in *AMg* is formed by adding to the root *-ya-* the passive characteristic in *Sk*, which becomes *-jja-* after vowels.

(a) The root shows the weak grade in the majority of cases. *dā-* 'to give' *dijjai*, *stu-* 'to praise' *thuvvai* (the base being **thut-*) *dhū-* 'to shake' *dhuvvai*, *iru-* 'to hear' *ruvvai*, *summai*, *nī-* 'to lead' *nijjai*, *gai-* 'to sing' *gijjai*, *pā-* 'to drink' *pijjai*, *ādhā-* 'to place' *ahijjai*, *jna-* 'to know' *najjai*, *ji-* 'to conquer' *jippai*, *jivai*.

(b) Roots ending in *-r*, *-ṛ* show *-ir* as in *Sk*. *ṭṛ-* 'to

cross', *ṭīras*, *hṛ-* 'to take away' *huras*, *kṛ-* 'to do' *kīras*, *kijjas* *kajjas*

(c) Roots ending in consonants : *gam-* 'to go' *gammāi* *han* 'to kill' *hammāi*, (Jacobi, analogical, Pischel denominative of **hanman*) *dṛś-* 'to see' *disai*, *labh* 'to get' *labbhas*, *vah* 'to carry' *vubbhas*, *kṛt* 'to cut' *kaccas*, *muc-* 'to release' *muccas*, *lup* 'to conceal' *luppas*, *sic-* 'to sprinkle' *siccas*, *pīd-* 'to oppress' *pīddas*, *tac-* 'to speak' *vuccas*, *duh-* 'to milk' *dujjas*, *bhaj-* 'to serve' *bhajjas*, *bhṛd-* 'to break' *bhujjas*, *bhuj-* 'to enjoy' *bhujjas* *grah* 'to take' *gheppas*, *gejjhas*, *badh* 'to bind' *bajjas*, *bhan* 'to speak' *bhaṇnas*, *rudh-* 'to obstruct' *rubbhas*, *muh* 'to faint' *mujjas*, *kṣip-* 'to throw' *khippas* *dah* 'to burn' *dajjas*, *prabhav-* 'to be able' *pahuppas* *lih* 'to lick' *libbhas*, *svap-* 'to sleep' *suppas*, *ārabh-* 'to begin' *ārabbhas*, *rud-* 'to cry' *ruccas*. In all these cases the *-ya* is assimilated to the final consonant

(11) With the suffix *ijja* from Sk *ya* as applied to causal and other bases like *māryate* becoming by anaptyxis Pālī *māriyas* Pk *marijjas*, extended to other roots and mostly applied to the present base *gam* *gamijjas*, *gacchijjas*, *stu* *thunijjas*, *śru* *sunijjas*, *dhṛ-* *dharijjas*, *smṛ-* *sumarijjas*, *tr-* *tarijjas* *pṛ-* *purijjas*, *khan* *khaṇijjas*, *pracch* *pucchijjas*, *ci* *ciṇijjas*, *bhuj* *bhujijjas*, *kṛ-* *karijjas* etc

266 Forms of different tenses from the passive base :

Present : सु णिज्जन्ति they are heard, वणिज्जइ it is described खज्जइ it is eaten, वुच्चइ it is said

Past सुच्चिसु they were released

Future वोच्चिहि जइहि it will be cut, डज्झिहिहि it will be burnt, मुच्चिहिहि he will be released

Imperative सुण्वड let it be heard, सुमारचड let it be remembered, मारिज्जड let him be killed

Potential विणिहम्मेज्जा it may be killed, मुचेज्जा he may be freed

The presence of the past passive participle restricts the use of the passive form of the past to only sporadic cases. The *kṛtya* and the forms of the potential are found side by side, while the passive forms find the fullest scope in the present.

267 When the passive form is used the logical subject is put in the Ins and the object in the Nom. The verb agrees with the object. साधुणा धम्मो कदिज्जइ। The monk preaches religion. पभूयं भत्त खज्जइ। Abundant food is eaten. सेण घुचन्ति साधुणो। For that reason they are called monks.

Compare the following active and passive constructions

- i दुक्काई सेण पीदेन्ति। तेणे दुक्कमेहिं पीदिज्जइ।
- ii ते एल्लयं भुजन्ति। एल्लए तेहिं भुजइ।
- iii सेणिओ महावीरं वदइ। महावीरे सेणिण्ण वदिज्जइ।
- iv सव्वे कामा भिक्खुं न लिपति। सव्वेहिं कामेहिं भिक्खू न लिप्पइ।

268 The interrogative pronoun किं is declined as follows

	Mas		Fem
N	के, को	के	का, काओ
A	क	के	कं, काभा
I.	केग	केहिं	काए, काहि
Ab	काओ	केहिनो	काओ, काहिनो
G	कस्स	केसिं	काए, कीसे, कासिं
L	केवि, कस्सि, कम्मि	केमुं	काए, कीसे, कामुं

Neu

N A किं

काई, काणि

the remaining forms are like Mas

Like किं (base क) are to be declined other pronouns or pronominal adjectives ज which, अथ other, अवर another, पर other, कपर which of the two, कयम which of the many, सव्व all एग one, स or सग oneself

269 By adding चि (after an anusvāra) or इ (after vowels) to the forms of किं we get an indefinite pronoun
 केणइ वारणेण सो आगओ। He came for some reason अहं
 कस्सि चि घरे वसामि। I live in some house कासि चि नारीणं
 पथाइ। The garments of some women

270 Note the use of किं के तुमं। Who are you? का
 नारी which woman? काई पलाई तुमं गेण्हसि। Which fruits do
 you take? केण उवाण्ण संरक्खमि। By what means should I
 protect? (Cf 415) With पि or वि it may express in-
 definiteness or indescribability अतो को वि सहाभा घम्मह-
 सिद्धिणो। Something peculiar is the nature of the fire of
 जोर को वि कालो। Some time

271 1 भारदे वासे रायागिइ नाम नयरं विज्जइ। 2 घम्मसवणेण
 णा सवेहिं तो पावेहिं तो मुचत्ति। 3 सुद्धरुद्धं य वाले य भिज्जइ न
 नमिज्जइ। 4 नज्जइ कुलं विसालं विसालधरिण्ण पुरिसस्स। 5 पव
 यहेण सग्गो न हम्भइ। 6 कथं वि दलं न गंयो कथं वि गंधा न पडर-
 मयरं दो। एक्कुसुमम्मि महुवरं य तिसि गुणा न हम्भति॥ 7 अथमिय
 चंदविद्य तादाहि न कीरयं जोण्हा। 8 चंदो राहुणा मिलिज्जइ। 9 न
 दुक्खं किं पि कुसलाणं। 10 एवो वि चंदणदुमो किं न कहिज्जइ परिमहेणं।
 11 गुह्या युत्तं वाटयं किं नामो कस्मिं वा सुओ तं सि। 12 इसवयाण
 भंतरं गदयं चाणिज्जइ। 13 चयो धवलज्जइ पुणिमाणं अहं पुणिमा वि
 चंदेणं। 14 कवे मणा दिवउ। 15 को वि न अहमरिधज्जइ किज्जइ करस
 वि न पयणाभंगो। दीणं न य चविज्जइ जाविज्जइ जाव इदलोणं। 16 एतो
 उग्गमइ रवी कतो वियसत्ति पक्कयणाई।

272 1 By what weapon is that man killed? 2 Which
 of the two animals has broken the tree? 3 A gift is
 given to the beggar 4 One who abandons pleasures
 which he gets is called a monk 5 A man following
 religion is freed from birth and death 6 It is not
 possible to cross the ocean with arms 7 If occasion
 arises one should show one's strength 8 Can one
 produce an obstacle in my way? 9 Our actions are

known by the gods	10	The deer is killed by the
hunter with an arrow	11	Many rewards be given by
the king to the brave	12	I shall be deceived by the
rogue		

LESSON ELEVEN

273 The present passive participle is formed by adding अन्त or माण to the passive base of the root Thus

ए	to come	एज्ज = एज्जन्त, एज्जमाण
दे	to give	दिज्ज = दिज्जत, दिज्जमाण
धवल	to whiten	धवलिज्ज = धवलिज्जत, धवलिज्जमाण
पा	to drink	पिज्ज = पिज्जत, पिज्जमाण
पाव	to obtain	पाविज्ज = पाविज्जत, पाविज्जमाण
हस	to laugh	हसिज्ज = हसिज्जत, हसिज्जमाण

274 They are used as adjectives and therefore qualify the noun, in Number Gender and Case चंदमऊर्णहि धवलिज्जन्तो पासाआ लज्जइ। The palace whitened by the rays of the moon shines संतुष्टमगसा दिज्जमाणाई दाणाई अहियवरं पुण्ण पसवन्ति। The gifts given with a contented mind give birth to greater merit भिक्खाए पाविज्जन्तेन अन्नेन भिक्खु वित्तिं कप्पेज्जा। A monk should maintain himself by food obtained by begging

275 Of other participles we have few forms Thus past active participle *putthavam*, Future participle *bhavissam* *agamissam*

✓ 276 The potential passive participle is formed by adding to the root

(i) जिञ्ज to roots ending in अ. पासजिञ्ज to be see
 पैदजिञ्ज to be saluted, करजिञ्ज to be done

(ii) इयञ्च to root ending in अ: पासियञ्च to be see
 जाणियञ्च to be known, चोरियञ्च to be stolen

(iii) यञ्च to roots ending in आ, ए, and ओ ढायञ्च to
 stand, नायञ्च to be known, होयञ्च to happen, नेयञ्च to
 be carried

(iv) A few forms of Sk are taken with the necessary
 phonetic changes: कज्ज = कार्य to be done, पेज्ज = पेय to be
 drunk, देज्ज = देय to be given, वज्ज = वज्य to be avoided.

277 (i) The suffix *-jatta* (Sk *-tavya*) forms (a) (from
 the present base) *hoyatta* 'must be', *acchiyatta* 'must
 remain', *cithiyatta* 'must stand', *pucchiyatta* 'to be
 asked', *puccheyatta*, *sigiññiyatta* 'to be removed',
pāsiyatta 'to be seen', *paritaveyatta* 'to be tormented',
uddaveyatta 'to be troubled', *dameyatta* 'to be chastised',
suniyatta 'to be heard', *bhundiyyatta* 'to be broken',
bhujjiyatta 'to be eaten', *jāniyatta* 'to be known'. The
 termination is extended in AMg to cases not
 having it in Sk.

(b) (to the root). *sojatta* 'to be heard', *bhottatta*
 'to be enjoyed', *ghettatta* 'to be taken', *vattatta* 'to be
 spoken', *datṭatta* 'to be seen', *mottatta* 'to be freed',
rottatta 'to be lamented', *kāyatta* 'to be done'.

(ii) *-ṇijja* (Sk *-anīja*) to the present base: *pūyaṇijja*
 'to be honoured', *sarakkhaṇijja* 'to be protected', *darisaṇijja*
 'to be seen', *damsaṇijja*, *ṭippajahaṇijja* 'to be abandoned'.

(iii) Sk *-ja-* assimilated to the root. *kajja* 'to be done',
dullaṇṇha 'difficult to cross', *neya* 'to be known', *pejja* 'to
 be drunk', *bhava* 'worthy', *āṇappa* 'worth ordering', *vacca*
 'to be spoken', *vajjha* 'to be carried', *gejjha* 'to be grasped',
bhajja 'to be eaten', *gujjha* 'to be concealed', *cajja* 'to be
 abandoned', *dejjha* 'worth giving', *dojjha* 'to be milked',
nejja 'to be carried', *bojjha* 'to be understood', *pujja* 'to

be honoured', *bhejja* 'to be broken' *vajja* 'to be avoided', *vajjha* 'to be killed', *vinnappa* 'to be requested', *lejjha* 'to be licked', *mejja* 'to be measured', *vejja* 'to be known'

278 These participles are used as

(i) Adjectives नायस्वाह वत्सूई । Things to be known
पेज्ज जलं Water to be drunk वंदजिज्जा पुरिसा । Men to be honoured

(ii) In place of the verb सो तप वत्तस्वो । He should be spoken by you स-वेहिं घम्मकहा नायस्वा । All should know the religious story

(iii) Impersonally तु-हेहि उज्जणे गंतव्व । You should go to the park तेण कुमसो कहेयस्व । He is to tell it in due order

Cf 451-462

279 NOMINAL DERIVATIVES Possessive adjectives are formed from nouns and adjectives by adding (a) अलः सहाल from सद, noisy महालय, from महा, great, (b) इल सणइल from सण, full of grass, कटइल from कंटग thorny, माइल from माया deceitful, बाहिरिल from बाहिर, outsider, पदमिल from पदम first, उत्तरिल from उत्तर, of the northern direction. (c) अल महाल from महा, great

Other illustrations are * *niyadilla*, *sailla*, *ganthilla*, *kalankilla*, *satthillaya*, *gotthillaya*, *gamellaya*, *andhillaga*, *adilla*, *utarilla*, *dahilla*, *puratthimilla* *majjhilla*, *hetthilla*, *puttilla*, *āṇṇiyya*, *ekallaya*, *andhalla*, *pisalla*. All these suffixes appear to be of popular origin. Pischel suggests that they were accented to explain the doubling of l.

280 Possessive adjectives and nouns are formed by adding to the nouns मन्त and वन्तः आचारमन्त possessed of conduct, चित्तमन्त having mind, वण्णमन्त having colour, धनवन्त wealthy, सीलवन्त of good conduct,

The two suffixes are the extended forms of the strong
A M. 10

base of the Sk. suffixes *-vat* and *-mat*. The following cases will show that the suffix *-manta* has usurped the place of the other *gandhamanta*, *rasamanta*, *pāsamanta*, *vijjamanta*, *śilamanta*, *guṇamanta*, *pupphamanta*.

281 A b s t r a c t n o u n s are formed by adding to the noun or adjective (a) *त* मूलत्त from मूल, the root thing, देवत्त from देव, godhood, पुत्तत्त from पुत्त, sonhood, सामित्त from सामि, lordship (b) *त्तण* तकरत्तण from तकर, the nature of a thief, आयरियत्तण from आयरिय, the nature of a teacher, मधुरत्तण from मधुर sweetness.

The suffix *-tta* corresponds to Sk. *-tva*. The other termination *-tā* is frequent in forming the Dat. sing. as in *devattāe*, *nerayattāe* etc. The suffix *-ttapa* is the Vedic *-tvana* and is frequent in AMg.

282 The suffix *इम* is added to verbs to form adjectives mostly of the value of potential participle. खाइम things to be eaten, साइम things to be tested, भज्जिम things to be fried, पुरत्थिम of the eastern direction.

Other cases are *ganthīma*, *veḍḍīma*, *pūrima*, *saṃghāīma*, *ubbherīma*, *niṇvattīma*, *vandīma*, *paīma*. Renou suggests that the suffix *-īma*, known to Sk. in cases like *pakīma*, *sekīma*, and in the earlier stage in *khanītrīma*, *krtrīma*, was originally the *ma* of past participle extended by the vowel *-i* when applied to denominatives. From the original meaning of 'got by the means' it developed the meaning of necessity.

283 The suffix *इर* is added to the roots to point an habitual action. वेविर trembling, हसिर laughing, परिसक्किर going back, भमिर wandering.

The suffix *क* is added to different types of words without a change in the meaning. बहुय many, अलब्धुय not obtained, पुत्तय a child, इद्दय here, मच्चिय a mortal.

284 The comparative degree of adjectives is formed by adding तर or पर, तराय or पराय, तराग or पराग to the adjectives अणिट्टयर, अणिट्टयराग कंतयर, कतयराग

The superlative degree is formed by adding तम or यम अणिट्टतम, अणिट्टयम, कंततम, कतयम

A few forms are taken over from Sk सेय = श्रेयस् better, सेष्ठ = श्रेष्ठ best, कनिष्ठ = कनिष्ठ youngest, कर्णीयस् = कनीयस् younger, जेष्ठ = ज्येष्ठ eldest, पावीयस् = पापीयस् sinful, पाविष्ठ = पापिष्ठ most sinful

285 1 तस्स कज्जं अणिट्टयर भूयं। 2 सक्कराणु महुरत्तेणेयं नियस्स कडुयत्तणं विं विपरिणामिज्जइ। 3 आयरियस्स यं तं दारागं पेच्छन्तस्स नेहो जाओ। 4 न सोयणिज्जा कमारा। 5 तीणु आवहंणु किं कायस्स तेण परागेण। 6 मुत्ता भासा पेदिण्हिं न भासियस्सा। 7 अप्पहियं कायस्सं जइ सक्कइ परहियं च कायस्सं। अप्पहियपरहियाणं अप्पहियं चेव कायस्सं ॥ 8 सप्पस्स जहा दिअं दुदं पि विसत्तणमुवेइ। 9 जइ मरणं साहारणं ता सोरां काउं जुज्जइ। 10 मच्चुगा गसिज्जमाणं जीवियं को रक्खइ। 11 समणेण यं भणवज्जा कहां कहियस्सा। 12 तां भो भग्ग्या, लब्धूणं माणुसत्तणं, निहलियस्सो पमाओ वदमिज्जा देवा, कायस्सा गुरुचरणसेवा, दायस्स सुपत्तेसु दाणं, कायस्सो पिणाययणेण पूयासक्कारो, जेगं ससारकतां धोस्सिज्जइ।

286 1 What one must do one should do without delay 2 Better than all virtues is the virtue of non violence 3 His younger brother is cleverer than he 4 The wealthy man thinks wealth more valuable than goodness or virtue 5 A powerful hero kills many cowardly persons on the battlefield 6 The lamp lighted by the maid is carried along the current 7 A penny received as a reward is better than a lump of gold 8 Abstain from wealth which is stolen 9 The scriptures should be explained by the teacher to the pupils 10 If a man becomes devoid of wealth his relatives should not forsake him

LESSON TWELVE

287 The AMg declension is mostly of nouns ending in vowels. A few nouns, however, which originally ended in consonants in Sanskrit have peculiar forms of the consonantal declension and can be said to *from the irregular declension in AMg.*

288 Words which end in क् in Sk fall into two groups, those denoting agency and those denoting relationship. They are differently declined in a few cases.

289 Words denoting agency. कत्ता 'doer'

N.	कत्ता	कत्तारो, कत्ता
V.	कत्ता	कत्तारो
A	कत्तार	कत्तारो, कत्ता
I.	कत्तारेण	कत्तारेणि
Ab	कत्ताराभो	कत्तारेहितो
G	कत्तुणो, कत्तारस्म	कत्ताराण
L.	कत्तारे	कत्तारेसु

Similarly are declined दाया giver, नेया leader, नाया knower, सत्था preacher, पसत्था expounder, गन्ता goer.

The forms of older declension are : N. sing *neyā, chettā, dāyā*, (forms from plu used as sing. are *udagadāyāre, bhattāre, uvadamsettāre, bhattāro*), A sing *bhattaram, dāyaram, neyaram*, N plu *akkhatāro, āgantāro, pannattāro, neyāro*

I sing *kattārena*, plu *kattārehum*, Ab. sing *kattārāo*, plu. *kattārehinto*, G sing, *kattārassa*, plu *kattārānam*, L. sing *bhattāre*, plu *dāyāreṣu* are from the -a- declension G. sing *kattuno, bhattuṇo* from the -u- declension

290 Words of relationship. Mas पिया 'father'

N.	पिया	पियरो
A.	पियर	पियरो, पियरे

L. पिडणा	पिड्ढिं, पिड्ढिं
Ab. पिडणी	पिड्ढितो, पिड्ढितो
G. पिडणी, पिडस्स	पिड्ढणं, पिड्ढणं
L. पियरि	पिड्सु, पिड्सु

Similarly are declined : भाया brother, जामाया son-in-law, अम्मापिया father and mother (in sing and plu.), मायापिया (sing and plu).

Historical forms are : N sing *piyā*, *bhāyā*, plu *piyaro*, *bhāyaro*, *bhāyarā*, *ammāpiyaro* . A sing *piyaram*, *bhayaram*, *ammāpiyaram*, I. sing *piyari*, G plu *ammāpiṇam*, *ammāpiṇam*, *māyāpiṇam*, and after them I plu *pihiṃ*, *pihiṃ*, *bhahiṃ*, *ammāpihiṃ* I sing *piṇā* *bhaṇā*, G. sing *piṇo*, Ab plu *pihiṃto* are after -i- or -u- declension G sing *piyarassa* after a- declension

291 Fem. माया 'mother'

N	माया	मायरो
A.	मायरे	मायरे
I.	मायाए, माऊए	मायाहिं, माईहिं
Ab	माऊए	माऊहितो, माईहितो
G	मायाए, माऊए	माईण, माऊण
L.	मायाए, माऊए	माईसु, माऊसु

The word *māyā* has been fully assimilated to *piyā* even in A Plu *Dhūyā* daughter' is regular like *mālā* Older forms A. Sing *dhūyaram* I plu. *dhūyarāhiṃ* (analogical with the extended base) Only N sing *sasā* 'sister' is found.

292 Words ending in n. राजन् 'king'

N.	राया	रायाणो, राइणो
V	राय, राया, राय	रायाणो, राइणो
A	रायाण, राय	रायाणो
I.	रखा, राइणा, राएण	राईहिं
Ab	राइणो, रघो	राइहितो
G.	राइणो, रघो, रायस्स	राइण, रायाणं
L.	रायांसि	राईसु

Historical forms are N sing *rāyā* plu *rāyaṇo raṇānam* I sing *rannā*, Ab G sing *ranno* Others are from a *ṛ* base and *rayassa* and *raena* from an *a*-base Both the types of forms are met with in compounds N sing *ikkhagarayā*, *ṣikkamarā* A sing *gaddabhallarayaṇam* I sing. *devaranna, nagaraeṇa*, etc

293 आत्मन् 'self' It has two bases अप्पा and अत्ता

N	आया, अप्पा	अप्पाणो, अत्ताणो
A	अप्पाण, अत्ताणो आयाणं	अप्पाणो, अत्ताणो
I	अप्पया, अत्तणा	अप्पाणेहि, अत्ताणेहि
Ab	आयआ, अत्तओ, अप्पओ	अप्पाणेहितो, अत्ताणेहितो
G	अप्पणो, अत्तणो	[अप्पाण, अत्ताण]
L	[अप्पणि, अत्तणि]	[अप्पेसु, अत्तसु]

Similarly are declined अद्दा road, ब्रह्मा Brahman, मुद्दा head.

Sometimes the shortened base *appa* is used A sing. *appam*, I sing *appeṇa*, L sing *appe*, sometimes the lengthened base N sing *appano* I sing *appānena* G sing *appanassa* So also *yuvan* 'youth' has *juva* or *jucana*, *ṣvan* 'dog' *saṇṇa* The Neuter word *naman* 'name' has in the N sing *namam* or *nama* *karman* 'act' has I sing *kammāna*, *kammūṇa*, G sing *kammuno* All other words ending in *in*, *-vin*, and *min* become *ṭ* ending

294 Words ending in *ṭ* अर्हत् 'venerable'

N,	अरह अरहन्तो	अरहन्तो
A	अरहन्त	अरहन्ते
I	अरहन्तेण अरहया	अरहन्तेहि
Ab	अरहओ	अरहन्तेहितो
G	अरहओ, अरहन्तस्स	अरहन्ताण
L	अरहन्ते, अरहन्तसि	अरहन्तेसु

Similarly are declined all present participles like करन्त कच्छन्त and possessive adjectives like घणवन्त, दुद्धिमन्त

These words show all the forms of the *a* declension with the base in *anta vanta*, and *manta* extended from the strong base in Sk Historical forms are N sing *janam, vijjam, cakkhumam ditthmam*, I sing *maimaya, janaya mahaya*, G sing *mahao bhagavo, viharao, kuvvao dhumao* etc V sing *bhayavam, auso samanauso* Forms from the weak bases are N sing *bhagavo*, A sing *maham*

295 Remnants of other declensions *gau* 'cow', N sing *go, gave*, N plu *gao gata*, A plu *gao*, I plu *gohim*, G plu *gavam* The feminine *gavi* is regular *nau* 'boat' N sing *nava* A sing *navam*, etc regular Words ending in *t* L sing *jagat* Words ending in *as* N sing *dummaṇa, sumana*, I sing *manasa, tayasa teyasa, tavaṣā* L sing *tamaṣ* In *is, us* I sing *cakkhusa viusa* In *i* Ab sing *diso*, A sing *disam rac* I sing *vaya tvak* I sing *taya, vid* N sing *veyavi parissad* N sing *pairsa*

296 1 तओ सो वयसपरिगहिओ मायापिईहि य सद्धिं ससुरकुलं गओ । 2 नमोत्थु ण समणस्स भगवओ महावीरस्स । 3 अरहन्ते वोदमो सिरसा । 4 सुय मे आउस तण भगवया एवमक्खाय । 5 जे मायर च पियरं च पोसेन्ति ते लोए पत्तसणिज्जा भवन्ति । 6 रायाणी रायमचा य गणिं पुच्छन्ति । 7 ते अप्पणा न गिह्हन्ति नो य गिह्हावण पर । 8 जे घा दायार निंदइ अप्पला मे स भिक्खु अकउज कुणइ । 9 पुव्व बुद्धीए पेहिता पच्छा वयमुदाहरे । अक्खसुओ व्व मेयारं बुद्धिमन्नउ ते तगरा ॥ 10 तए ण से मेहे कुमारे अम्मपिज्झहि एवं बुत्ते समणे अम्मापियरो एवं घयासी । 11 तस्स ण कूणियस्स रओ धारिणी नामं देवी होत्था । 12 अप्पा चेव दमेयव्वी अप्पा हु खलु बुद्धो । अप्पा दतो सुही हाइ अस्सि लोए परथ य ॥

297 1 The orders of the king should be followed by all the people 2 Kings Aśoka's religion preached obedience to parents and elders 3 Know thyself was the motto of the Greek philosophers 4 The word *arahanta* is explained as 'one who deserves honour', 'one who kills enemies' and 'an honourable person' 5 The preaching of the venerable Lord Mahāvira should not be

thought to be the same as that of Buddha 6 The ministers of the king brought before him the young prince of the vanquished enemy 7 When asked what he wanted the child began to cry and lament the death of his father 8. Men follow their leaders without thinking 9 It is better to control oneself with penance and self-control 10 The man who has eyes should be the leader of blind men

LESSON THIRTEEN

298 The demonstrative pronoun एतद् is declined as follows,

	Mas		Fem	
N	एत, एतो	एत्	एता	एताओ
A	एय	एय्	एय	एयाओ
I	एएणे	एएहिं	एयाए	एयाहि
Ab	एयाओ	एएहिन्ता	एयाओ	एयाहितो
G	एयस्स	एएसिं	एयाए	एयासि
L	एयंसि, एयम्मि	एएसुं	एयाए	एयासु
		Neut		

N A एय एयाइ एयाणि

All other forms are the same as those of the Masculine

This pronoun is used to point out things which are near the speaker (cf 411)

The declension is identical with that of *tat* which is here extended by prefixing *e*. Additional forms are N sing *ese*, Ab. sing *etto*, G Plu *eyanam* (both Mas and Fem)

299 The pronoun इदम् is declined as follows :

	Mas.		Fem.
N.	इमे, अयं, इणमो इमे	इमा, इयं	इमाओ
A.	इमं इमे	इमं	इमाओ
I.	इमेण, णेण, इमिणा इमेहि	इमाए	इमाहि
Ab.	इमाओ इमेहितो	इमाओ	इमाहितो
G.	इमस्स, अस्स, से इमेस्मि, एस्मि	इमीए, इमाए, इमीसे, से; इमासिं	
L.	इमांसि, अस्सि इमेसु,	इमाए, इमासे	इमासुं
	Neut.		

N. A इम, इद

इमाइ, इमाणि

the rest like Mas. It is used to point out what is in the presence of the speaker. (cf. 412).

As in Sk this pronoun is pieced out of a number of stems. The original stem *a-* or *i-* gives : N sing. *ayam* (for all genders), A sing *imam*, G. sing *assa* L sing. *assim*, I. plu. *ehim*, L plu *esu*, and the extended form L. sing *ayamss*. The stem *ana-* gives I. sing *anenam*, the base *ena-* (becoming *ina-*) gives Mas N. sing *inamo* A. sing *inam*, *nam*, I. sing *neṇa* plu *nehim*, Neu. N A sing. *inam*, Fem. I. sing *nāe*, plu. *nāhim*

The base *ima-* is extended to all the cases and assumes the form of *imā-* or *imī-* in the Fem

300 Only a few forms of अदम् are met with. N. sing. असो and the extended forms असुगो, असुगे, I. sing असुणा L. sing. असुगसि (cf. 413).

301 The Denominatives or nouns used as verbs are formed —

(i) by using the noun as a verb : अप्पिज to offer, जम्भ to take birth, पच्चप्पिज to return.

(ii) by adding प to the noun, before which the pre-

ceding vowel is lengthened : ममाय to desire, सिंहाय to act like a lion, अमराय to look like a god

(iii) by adding ए आहारे to eat, फले to give fruit, उवक्खदे to cook, मइले to soil, घंते to vomit

(iv) by adding आवे सहावे to call, दुक्खावे to harm, घीरावे to console, सच्चावे to take an oath

302 A few desiderative forms are borrowed from Sk जुगुच्छ to become disgusted, तिगिच्छ to examine, सुस्सुस to serve

303 The intensive forms borrowed from Sk are : जागर to keep awake, चंचम to wander, लालय to fondle, भिदिमस to shine

304 1 एय विहिणा सुकय सुयणा ज निमिया भुवणे । 2 जा जा वच्चइ रयणी न सा पडिनियत्तइ । अहम्मं कुणामाणस्स सफला जन्ति राइओ ॥ 3 जा जा वच्चइ रयणी न सा पडिनियत्तइ । धम्मं च कुणामाणस्स सफला जन्ति राइओ ॥ 4 वित्तेण ताणे न लभे पमुत्ते इमंसि टीए अदु धा परत्थ । 5 जया मिंगस्स आयको महारणम्मि जायइ । अच्चतं रक्ख-मूलम्मि को ण ताहे तिगिच्छइ ॥ 6 सो सेणायइ काओ सीहायइ कोलुओ-अबुद्धीओ । 7 एवं अनुसासिण्ण भणियं शग्गिसस्मेण । भयवं एवमेयं न सदेही ति । ता जइ भगवओ, ममोवरि अनुकरा, उचिओ धा अइ एयस्स ययविसेसस्स ता करेहि मे एयवयप्पयण । हसिणा भणियं 'वच्छ को अलो एयस्म उचिआ ति ॥ 8 एयमायणिऊण भणियं वरघणुगा 'किमेयस्स मुक्खवडुयस्स कए अण्णाण खेएइ ।

305 1 Teach this pupil the principles of religion
2 The dog was stolen from me by the thief 3 These students wait upon the teacher 4. The physician examines the disease of the king 5. Why do you get angry with these servants? 6 Salutation to the god who created this whole universe 7 Who lives in that cottage? 8 The ascetics living in this forest are seen by that king

LESSON FOURTEEN¹.

306 The numeral एग or एक्क is declined in three genders and in the singular number

	Mas	Neu.	Fem.
N.	एगे	एगं	एगा
A	एग	एगं	एगं
I	एगेण		एगाए
Ab	एगाओ		एगाओ
G	एगस्स		एगाए
L	एगस्मि, एगंसि		एगाए

In the plural it is used to mean 'some' N *ege* G *egesim*.

307 दो 'two', ति 'three', and चउ four are declined in the plural only and all the genders have the same forms.

	N दो, दुवे, दोणि	तओ, तिणि	चत्तारो, चउरो, चत्तारि
A	दोहि	तीहि	चउहि
I	दोहि	तीहि	चउहि
Ab	दोहितो	तीहितो	चउण्ह
G	दोण्ह	तिण्ह	चउसु
L	दोसु	तीसु	

Do (*dvau*) is Mas *duve* and Ne (dve) Neu and Fem *donni* after the model of *trips*. Other forms are in the plural *tao* (*trayah*) Mas *tinni* (*trins*) Neu *cattaro* (*catvarah*) Mas. *cattari* (*cattari*) Neu *cauro* (*caturah*) Mas Acc

308 Numerals from पच 'five' to अठ्ठारस 'eighteen' are declined only in the plural and have one set of forms only N पच A पंच I पचहि Ab पचहिता G पंचण्ह L पंचसु

They are 6 छ 7 सच्च, 8 अठ्ठ, 9 नव, 10 दस, दह, 11 एकारस, प्यारह, 12 दुवालस, बारस, 13 तेरस, 14 चउदस, 15 पचरह, पत्तरस, 16 सोलस, 17 सत्तरस

All other numerals except 49 58 are declined in the singular like nouns having the respective endings Thus

numerals from 19-48 may be regarded as Neu nouns ending in -a or Fem. nouns ending in -ā in the Nom. Numerals from 50-99 may be regarded as Neu in s or Fem an ī in the Nom. In all other cases they are declined like Fem nouns. Numerals from 49 to 51 are to be declined like *pañca* (cf. 339-349).

309 The remaining numerals are : 19 एगूणवीस अउण-चीसइ, अउणवीस, 20 वीस, वीसइ, 21 एक्कीस, 22 बावीस, 23 तेवीस, 24 चउवीस, 25 पणवीस, 26 छव्वीस, 27 सत्तावीस, 28 अट्ठावीस, 29 अउणतीस, 30 तीस, 31 एगतीस, 32 बत्तीस, 33 तेत्तीस, 34 चौत्तीस, 35 पणतीस, 36 छत्तीस, 37 सत्ततीस, 38 अट्ठतीस, 39 एगूणचत्तालीस, 40 चत्तालीस, 41 एगचत्तालीस, 42 बायालीस, 43 तेयालीस, 44 चउयालीस, 45 पणयालीस, 46 छायालीस, 47 सीयालीस, 48 अडयालीस, 49 एगूणपच्च, 50 पच्चास, 51 एगावच्च, 52 बावच्च, 53 तेवच्च, 54 चउवच्च, 55 पणवच्च, 56 छव्वच्च, 57 सत्तावच्च, 58 अट्ठावच्च, 59 एगूणसट्ठि, 60 सट्ठि, 61 एगट्ठि, 62 बासट्ठि, 63 तेसट्ठि, 64 चउसट्ठि, 65 पणसट्ठि, 66 छावट्ठि, 67 सत्तसट्ठि, 68 अट्ठसट्ठि, 69 एगूणसत्तारे, 70 सत्तारे, 71 एक्कसत्तारे, 72 बावत्तारे, 73 तेवत्तारे, 74 चौवत्तारे, 75 पच्चत्तारे, 76 छावत्तारे, 77 सत्तहत्तारे, 78 अट्ठहत्तारे, 79 एगूणासीइ, 80 असीइ, 81 एक्कासीइ, 82 बाईसि, 83 तेसीइ, 84 चउरासीइ, 85 पचासीइ, 86 छलसीइ, 87 सत्ता नीइ, 88 अट्ठासीइ, 89 एगूणनउइ, 90 नउइ, 91 एक्काणउइ, 92 बैणउइ, 93 तेणउइ, 94 चउणउइ, 95 पचाणउइ, 96 छलउइ, 97 सत्ताणउइ, 98 अट्ठाणउइ, 99 नउणउइ, 100 सय, 1000 सहस्स.

310 The ordinals are पदम first, बीय, बिइय, दोब second, तइय, तच्च third, चउत्थ fourth, पंचम fifth, छट्ठ sixth. The remaining are formed by adding म to the cardinal number. सत्तम, seventh, दसम tenth, वीसइम twentieth.

311 To express fractions of half अड्ड is added to the next number. दिइयड्ड one and one half, अट्ठहम seven and one half.

312 सइ once The remaining multiplicatives

of Āyāra the 8th called Mahāparinnā is lost 5 The Nandisūtra deals with the five kinds of knowledge 6 In this Avasappini 24 Jinas are born in the country of Bharata 7 Rāvana had only one head and not ten 8 The eleven brothers became the eleven Ganadharas of Mahāvīra

V LESSON FIFTEEN

319 ADVERBS Adverbs of place एतद्, इह here, तद्, तद्हि there, जत, जद् where कत, कद् where? कतद्, कद्दि, कद्दिपि somewhere, इओ, एतो, from here, सओ, सतो from there, जओ, जतो from where, कओ, कुओ, कतो from whence? एतत् in one place, अतत् in another place, उद् above, सर्वतद् everywhere, बाहि outside, अगओ before, पच्छ behind, दूरओ from after, भंतरा in the middle

320 Adverbs of time अत्, एहि, एताहे, इयाणि, संपत् now, ता सदा, तआ, तो, तद्दा, ताहे then जया, जद्दा, जाहे when, कया कद्दा when? जाय साय, जा ता while then, कद् yesterday, सुवे tomorrow, पुर्वि, पुरा earlier, निघ, सदा, सह, सय्य always, सहसा, सति suddenly, नवर only, नवरि thereafter, पुनो again, ताव य, एतरे in the meanwhile

321 Adverb of manner न, मा, not, इव, विव विव, इव like एव, सदा so, कद् वि somehow, सम्मे properly, सम्मे together, वाद, घणिय very, इस्, मज् little, अवस् necessarily छद्, सिग् quickly, सणिय slowly, कमण in course, सुद्, well, केवल, only, सेय better

322 The adverbs have a twofold origin (i) Some of them are old case forms and others are formed with

suffixes Acc Sing is found in, *uddham* (ūrdhvam), *bāhim* (bahih), *īyānim* (īdānim), *sampayam* (sampratam), *kallam* (kalyam), *nīccam* (nītyam), *sayayam* (satatam), *puvvin* (*pūrvīm), *bāddham*, *dhanīyam*, *evam* (evam) Inst is found in *antarā*, *sahasā*, *kamēna* (kramēṇa), *diyā* (divā), *purā*; Ab is found in *bāhyā* (bāhyat), *hetthā*, *pacchā*, Loc. in : *etthantare*, *rāo*, *rahe*, *suve*, *pure*.

(ii) With the suffix *-ttha* (Sk. *-tra*): *ettha*, *tattha*, *jattha*, *kattha*, *egattha*, *annatth*, *savattha* With the suffix *-tas*, *so*, *tao*, *tatto*, *jao*, *jatto*, *kao*, *katto*, *kuo*, *durao*, *aggao*. With the suffix *-ha* (Sk. *-tha*), *īham*, *jaha*, *taha*, *kaham* With the suffix *da*. *tayā*, *jaya*, *kayā*, *saya*. With *him*. *jahim*, *tahim*, *kahim*. With *he*. *jāhe*, *tāhe*

323 PREPOSITIONS Used with nouns. (i) Governing Acc : अतरेण without, जाव until, पइ towards, मोत्तूण except, आदाय, गहाय with

(ii) Governing Ins. सम, सद्धि, सह with, विणा without.

(iii) Governing Abl. आरम्भ from

(iv) Governing Gen पुरओ before, उवरि above, समीव ear, कण, for, हेहा below, बाहि outside, पच्चत्त in the resence etc

324 Prepositions used with verbs

अइ (अति) beyond, over, अइक्कमइ crosses, अइगच्छइ goes over

अणु (अनु) after, behind, along अणुकरेइ imitates, अणु-जाणइ consents.

अव, ओ (अप) away, off अवक्कमइ, अवरज्जइ, ओहरइ

अभि (अभि) towards, to : अभिगच्छइ, अभिवद्दइ, अभिभवइ.

अव, ओ (अव) away, down अवतरइ, ओगाइइ, अवमाणेइ.

आ (आ) upto, on : आरुइइ, आगच्छइ

उइ (उद्) upon उगामेइ, उत्तरइ, उहिसइ.

उव (उप) towards, near : उवागच्छइ, उवमेइ, उवघारेइ.

दुस् (दुस्) bad, hard दुब्बरेइ, दुक्करेइ
 निस् (निस्) out, away निग्गमइ, निस्सरइ
 परि (परि) all round परिगणेइ, परिवड्डेइ
 पडि, परि (प्रति) towards पाडिवालेइ
 वि (वि) apart separate विक्किणइ, विकुच्चइ, विवरेइ
 स (सम्) together संगमइ, संतोसेइ
 सु (सु) well सुल्लेइ, सुकरेइ
 पाउ (प्रादुस्) open पाउकरेइ, पाउब्भवइ

325 CONJUNCTIONS (i) Copulative अह now च, य and, किंच moreover (ii) Disjunctive वा or (iii) Adversative अहवा or किंतु but (iv) Conditional जइ if (v) Of direct speech त्ति, ति, इ, इइ thus (cf 463 478)

326 1 कह तुमं एगागी भीसणारण्णे भागओ । 2 अहवा दडेण खेव नीयाण उवसमो न सामण । 3 तथ सागरे मिलिया गगा तथ गेगा सायरतिथं नाय । 4 जाव न एइ आप्से ताव जीवइ सो दुही । अह पत्तम्मि आप्से सीस छेत्तण भुज्जइ ॥ 5 सख्व जग नइ तुहं सख्व वावि धण भवे । सख्वं पि ते अपज्जत्तं नेव ताणाय ते तय ॥ 6 कोहा वा जइ धा हासा होहा वा जइ वा भया । मुत्तं न वयई जो उ तं वयं वम माहण ॥ 7. जहा पोम्म जले नाय तोवलिप्पइ वारिणा । प्वं अलित्तं कामेहिं तं वयं वम माहण ॥ 8 जरा जाव न पीलेइ वाहा जाव न यहुइ । जाविदिया न हायन्ति ताव धम्म समायरे ।

327 1 Who can help me without you ? 2 Go in the northern direction of the tree and I will follow you. 3 When he was speaking with the girl Asanivega came there 4 What difference is there between men and beasts if men behave like animals ? 5 The thief concealed the stolen wealth below the tree 6 Goyama came to the garden outside the city of Campā with five hundred monks 7. The god slowly produced the from of a big serpent to frighten the pious householder 8 Even though fish live in water they do not get liberated.

PART THREE

SYNTAX AND COMPOUNDS

I ARTICLE

328 There is no article in Ardha-Magadhi. The meaning of both the definite and indefinite articles is inherent in the word itself. So पुरिसो means 'a man' and 'the man' according to the context. If they are to be pointed out prominently the definite article is expressed by the demonstrative pronoun, स पुरिसो। 'the man', सा इत्थी। 'that lady', बालपुत्र त फल गहिय। 'the child took the fruit'. The indefinite article is expressed by the use of एग एगो सिहो। 'a lion', चंपाए एगो माइजो परिवसइ। 'A certain Brahmin lived in Campā'.

Historically the article has arisen out of the demonstrative pronoun which has lost much of its original force. In AMg, however, it has never lost its force to such an extent as can be compared with the article of the European languages. The same holds good of the indefinite article arising from the numeral 'one'. But a close approach to the use of article is found in the canonical prose in cases like *tae nam se jaiandhe purise* Vip 11 'then the blind man', *tae nam se purise tam purisam evam vayas* Sut 2.13 'then the man spoke to the other man', *tae nam se anande* Upa 10 'then Ananda'.

II AGREEMENT

329 Agreement relates mainly to such aspects as Gender, Number, Case and Person, regarding which the words must formally agree to form the congruence between them.

Various factors help to break down this congruence. Thus the impression produced by the actual fact like a collective idea with a grammatical expression in plural *abhu jina atthi jina adu va v bhavissai* U 2 45 'There were Jinas there are Jinas and there will be Jinas' A fixed form may disturb it *tattha je te ariyā te evam vayasī* Ay 1 4 2 'There those who were noble spoke thus' Some times an important word may disturb the agreement *chajjivaniya namam ajjhayaṇam pavēiya* Das 4 The chapter called *Chajjivaniya* is preached. The speaker himself may change the mode of expression : *ssehi asse bhikkhū amakkhāe parivāṇe* Sur 11 4 13 'A pious monk should live as a man free from fetters among those who are bound with fetters' A compromise may be effected *tāhe raya sa ya jayahatthimmi arudhaī* Erz 34 29 'Then the king and queen mounted the victorious elephant'

330 AGREEMENT BETWEEN THE SUBJECT AND THE PREDICATE The agreement found between the subject and the predicate of a given sentence pertains to the number and person when the predicate is in the form of a finite verb and to number and gender when it is a verbal derivative

(i) Normally the number of the subject and the predicate is the same *देवा वि ते नमसन्ति* Das 1 1 'Even the gods adore him' *ममरो आविचद् रसे* Das 1 2 'The bee drinks the juice'

As the dual forms are lacking in all the Prakrits the verb is in the plural with a dual subject *do v gacchanti soggaṃ* Das 5 i 100 'Both of them go to a good birth'

This agreement holds good with the grammatical gender and number when the actual fact may not conform with it. When a person is spoken of in plural as a sign of respect the predicate will be in the plural *tao tubbhe eyam aṭṭham ākkhaha* Nay 1 14 'Then tell me this fact'

(ii) A multiple subject If the words form-

ing the subject are joined with the particle च 'and' the predicate is naturally in the plural रायणो रायमद्या य पुच्छन्ति। Das 6 2 'The kings and the ministers of the king ask' कोदो य माणा य भणिगद्दीया। Das 8 40 'Anger and pride which are not controlled'

The other alternative that the predicate should agree with the nearest of them is also found किं वा करेद् मम विरेहं महाराजो अग्या य। Erz 21 10 'What is the king and my mother doing in my absence?'

Sometimes the rule is violated: *sampayom ca dattaharaṇam paṇḍito ja keṇa vi kaṇḍam* Erz 67 19 'Just somebody took away the wealth and committed theft'

(iii) If the nouns forming the subject are joined by the disjunctive particle वा 'or' the predicate naturally remains in the singular नयि पुणे व पावे वा। Sut 1 1 12 There is neither merit nor demerit

331 When the subject is made of nouns of different numbers the verb agrees according to following rules. When the subject consists of two singular nouns joined with *ca* 'and' or any other particle like *et* also the verb is found either in the singular or plural *na tassa majā ca piyā ca bhāṇa kalamhi tammeṇsahara bhavanti* U 13 22 'Neither his mother nor father nor brother take a share (of his acts) at the time of death' When the subject consists of more than one word of different numbers the verb is usually in the plural and only occasionally in the singular *seḥanti ya ṇam mamaṇṇo majā piyā ja suṇa ja bhāṇa* Sut 12 1 19 'His father mother children and wife who claim him admonish him' *paṇḍito puttā ja paṇḍito majjham* U 13 6 'My sons and husband run away' *jattā natthi jaṇṇa maccu vāṇa veyya taṇṇa* U 23 81 'Where there is neither old age nor death nor diseases nor pains' When the subject consists of many words all of which are in the plural the verb is naturally in the plural except for exceptional cases *dāṇaṇi ja suṇa etta mittā*

ya taha bandhava jivantam apujivanti U 18 14 'Wives, sons, relatives and friends depend upon him as long as he lives' *ḍahara buddha ya patthae* Sut 1 2 1 16 'Young and old may request'

Principal exceptions to the rules may be due to the lack of distinct forms of morphology *te sumānapādhagā evam vayas* Nay 1 12 'these astrologers said thus' or for an unknown cause *pantam sejjam sevimsu* Ay 1 9 3 2 'He used a low bed with a collective idea' *jattha jaramara-parogadosā natthi* Vas 4 3 'where there is neither old age nor death nor diseases nor faults, first person with a plural verb' *tao ham tāo lavāmo* Vas 290 28 'then I speak to them' inclusive first person *avīyāvi citta janis sām* Ry 18 'Moreover, O Citta let us know' dual subject with a singular verb *do vi tattha nimantae* Das. 5 1 33 'Both of them may invite him' a change of number may occur in a relative clause *aggi cisthaḥ Goyama je ḍahanti sarvatthe* U 23 50 'There is fire in the body, O Goyama, which burns'

332 The subject and the finite verb normally agree as regards person. If the subject consists of more than one word of different persons, the plural verb is in the first person rather than in the second or third and in the second rather than in the third अहं च तुमं च मा कुले गंधणा दामा। Das 2 8 'You and I, let us not become Gandhāna serpents in our family' अहं च तुमं च दो वि जुगसामो। Kum 53 'Let you and I both fight'

Disagreement in person is only occasional *bhikkhū āmakkhā parivāsejjaṇu* Sut. 1 1 4 13 'The monk should wander till he is lib-rated' *na tuman jāṇe* 26 16 'You do not know'

333 Usually the predicate agrees with the gender of the subject whenever it is an adjective or a verbal derivative. This agreement pertains to the grammatical gender of the word. सयमेव अप्प विगहाविमो। Erz 54 10

'I married myself. जाहं तेण परिचत्ता। U. 22 29. 'That I am abandoned by him'.

334 When the subject consists of words of Masculine and Feminine genders AMg. uses the Masculine form of the predicate. माया य छोहो य पवहुमाणा। Das. 8.40. 'Deceit and greed growing.'

In later Prākṛit the neuter form was preferred: (*rāyā devī ya*) *niyabhavane gayāi* Erz 84.6 'The king and the queen went to their palace.'

335 If the predicate is a noun it is not free to agree with the subject as regards gender. जम्मं दुक्खं जरा दुक्खं। 'Birth is misery and old age is also misery.' तवो जोहं जीवो जोहणं। U. 12. 'Penance is fire, the soul the alter.'

336 In the Prākṛits we find the slow process by which the active construction has replaced the passive though the grammatical form remains passive. Past passive participles derived from a transitive verb are used in an active construction: मुक्को मि विसभक्खणं। U 23 46. 'I have abandoned the eating of poison' लंकादिवो पवुत्तो Pau 6 111. 'The lord of Lankā spoke' Many transitive verbs use their participles actively तथो सो पहसिभो राया। U. 20.10 'Then the king laughed.'

337 AGREEMENT BETWEEN THE SUBSTANTIVE AND THE ADJECTIVE. On the whole the adjective agrees with the substantive on which it depends in Gender, Number and Case. The exceptions to this rule are only occasional.

When a substantive is pointed out by means of a superlative from a group of nouns usually in the genitive and the two nouns differ in gender, the superlative usually agrees with the noun in the nominative and not with the one in the genitive. *cando va tārāna mahānubhāve* Sut.

1 6 19 'Just as the moon is the most lustrous among the stars' *gandhesu va candayam ahu settham* Sut 1 6 19 'As sandal is the best among the scents' Attraction is responsible for this usage

338 The agreement of adjectives with more than one substantive is on parallel lines with that of the predicate. The usual practice is to make it agree with the nearest substantive तुह पिया सुरा सीह मेरओ य सहूणि य। U 19 70 'You like wine drink and other liquors' पाइओ मि जलन्तीओ चसाओ रुहिराणि य। U 19 70 'I was made to drink burning fat and blood'

Cases of disagreement may be (i) those of gender *teu cittamantam akkhaya* Das 4 'Fire is said to possess life' *iham puna samve girikudam nama gamo* Vas 182 6 Here nearby there is a village Girikuda (ii) disagreement in case cf Das 2 1 29. (iii) disagreement in number of doubtful occurrence

339 AGREEMENT OF NUMERALS The cardinal number meaning 'one' fully agrees with the noun पासइ एगं एउम-चरपुण्डरीयं। Sut 2 1 'He sees an excellent lotus' In its plural form it means 'some' एगे आहु। 'Some say'

The cardinal numbers from 'two' to 'eighteen' are regarded as adjectives But by the nature of their meaning they are used in the plural Moreover they have only one set of forms for all the three genders दोणि वि रायाणो। Nir 26 'Both the kings' उस्स भज्जा दुवे आसि। U 22 2 'He had two wives' अहरसहिं समण-सहरसेहिं सद्धि सपरिवुदे। Nay 5 53 'Surrounded with eighteen thousand monks'

Numerals over 'twenty' are all regarded as substantives and stand in apposition to the noun which they qualify Their agreement pertains only to the case

forms यत्तीसाए इत्थमुल्लयालियाण पाणि गेण्हावेन्ति। Nay. 5 53.
 'They marry him with thirty-two girls of rich families'
 पचइत्तरीए वासेहि। Nir. 24. 'With 72 years'

Words expressing bigger numbers like 'hundred,'
 'thousand' are regarded as substantives and stand in
 apposition to words which they qualify पच सया। Kap.
 142 'Five hundred'.

340 In many cases numerals remain without any
 inflection *solasa rogāyankā* Vip 22 'sixteen diseases'
sattari vāsāi Kap S 70 '70 years'

Numerals over twenty being substantives, can govern the
 genitive of the noun *atthasayam māhaṇadāraganam* Vip
 107 'eight hundred Brahmin boys' *puttaṇam satṭhā*
sahassa Sag 'sixty thousand sons'

Numerals also enter into compounds with the nouns :
atthasahasalakkhanadhara U 22 5 'possessing eight
 thousand marks' *sirasayāi satteta nata nharusaya bhava*
 Erz 4 14 'There are 700 veins and 900 sinews'

341 AGREEMENT OF PRONOUNS Usually the pronoun
 agrees with the noun in Number and Gender There are
 some cases of disagreement of gender neuter pronoun
 with a masculine noun जावन्ति छोए पाणा। Das 6 10.
 'All living beings in the world' जावन्तिविजापुरिसा सच्चे ते
 दुक्खसंभवा। U 6 1 'As many ignorant persons there are,
 are all born in misery'

When the pronoun refers to words of different genders
 it may be in the masculine or neuter gender *karaya*
indiyapi ya te jīṇiṭṭu U 23 38 'senses and passions, having
 conquered them'

342 The relative pronoun agrees with its antecedent
 in number and gender but its case is determined by the
 clause in which it occurs. जे य बुद्धा महाभाग सुद्ध तेसि परवन्त।

Sut 1 8 23 'These who are enlightened and great, their activity is pure' जो एय दण्ड गण्हिस्सइ सो राया होहिइ ।
 Erz 3/ 1 'He who takes this staff will become a king'

There are a number of exceptions, *acchanda je na bhujjanti na se ca tti vucca* Das 2 2 those who do not enjoy because unable to do so are not called relinquishers' *je ettha khattā uvajjyā va khalejja jo nam* U 12.18 'Who are the door keepers appointed here who may remove him ?

343 The relative pronoun is neuter when it refers to a whole sentence तस्स मे अपडिक्कतस्स इमं प्यारिस्स फलं जागमाणो वि जं धम्म कामभोगेषु मुचिओ । U 13 19 'This is the effect of my deed for which I have not repented, that even knowing religion I am attached to pleasure of senses' अज्जउत्त सोहण कथं जं सो दुरप्पा निहओ । Erz 8 29 'O Lord, you did well in killing that wicked man'

344 If the predicate of a relative pronoun is a noun having a different gender from the gender of the antecedent noun, the relative pronoun agrees with the predicate rather than its antecedent The demonstrative pronoun naturally agrees with the antecedent noun जे माहणा जाइविज्जीववेया ताई तु खेत्ताइ सुपेसलाइ । U 12 13 'Those Brahmins who are endowed with birth and knowledge are the best fields'

III NUMBER

345 The *Singular* number naturally gives expression to an idea which is by nature one or when the contents of an idea are homogeneous or an idea of a collective nature The collective words in the singular are always treated as singular and never as plural बहुजणो अन्नमज्जस्स एवं आइवस्सइ । Bhag 15 1 3 'People were speaking to each other'

Many words which are used only in the plural in Sanskrit are found in Prākṛit as both singular and plural. P. *puttesu dāresu ca yā appekkhā* Sn. 38. 'the attachment towards sons and wife' *pudhavī āu teū ya* Sut. 1.1.18. 'earth, water and fire' *somilam māhaṇam pāṇehi kaddhāve* Ant 66. 'He caused Somila to be deprived of his life.'

346 Singular is used to denote whole class or material things forming one class. नत्थि जीवस्स नासो । U. 2. 27. 'There is no destruction of the soul' पुं च सोणिअं च आहारेइ । Vip. 27. 'He eats pus and blood.'

A curious use of the singular is found in *dasaddhavanṇe kusume nivāse* Bhag 15.1 7. 'Flowers of five colours were thrown down.'

347 The d u a l is lost and its place is taken by the plural even when the numeral दो may be used : बहु सुणेइ कण्णेहि बहु अच्छीहि पेच्छइ । Das. 8. 20. 'He hears many things with his ears and sees many things with his eyes.' तासि दोण्हं दुवे पुत्ता इद्धा रामकेसवा । U. 22. 2. 'Their two dear sons were Rāma and Kesava.'

348 The p l u r a l primarily denotes multiple things when the speaker wants to emphasise its plurality. सत्त्वे कामा दुहावहा । U. 'All pleasures bring misery.' The plural is used to make a general statement : से जहानाम् भीयाण भग्गिदद्दण पुणरवि अंकुस्सत्ती न भवइ । Aup 155. 'Just as there cannot arise the sprout from seeds burnt with fire.'

Natural objects may be used in the plural : *sakilā na sandanti na vanti vāyā* Sut. 1.127. 'Waters do not flow and winds do not blow'. Abstract things : *apiccam deva-sokkhāi* Aup. 50. 'The happiness of gods is momentary.' *tesm sikkhā pavaddhanti* Das 9 2 12 'Their instructions increase'. Substances : *mamsesu mucchīyā* Upa. 240 'addicted to flesh.' Names of countries : *tam jahā angā-ṇam vaṅgāṇamghāyāe* Bhag. 15 1.28. 'just as for the

destruction of Aṅgas, Vāṅgas ' Constellations *aha nikkhamā u cittaṃ* U 22 23 'He then becomes a monk at the time of Citta' Objects naturally plural *kesā paṇḍurayā havanti te* U 10 21 'your hair grow white' A curious usage is *bhaṇaṃ sumittaṃ nisāsu vāṇamālaṃ* Pau 12 19. 'Sumitta says to Vāṇamālā in the night'

✓ IV CASES

349 NOMINATIVE It expresses the subject of the sentence एवं करन्ति संवुदा । Das 2 11 'Thus act the enlightened men' It expresses the object of the passive construction वेगं सा मणिया । 'He said to her'

Nom. of the word in apposition to the suppressed subject *jāvaṃjīram bambhayaṃ vāraṇasiṃ* Vas 3 28 'I will live as a celibate throughout the life'

350 Nominative of the predicate of a few verbs of incomplete predication सिद्धे वा भवद्भासण । Das 9 4 14 'He becomes an eternal Siddha' कसाया भगिणो बुद्धो । U. 23 53 'Passions are said to be fires' अहं के भासि । Ay 1. 1 1 'Who was I?' सा रत्ना सत्वरत्नसमिणी कया । Erz 'The king made her the owner of the whole kingdom'

Words standing in apposition to the subject and words joined with *nāma* naturally remain in the nominative *atthi theta bhārahe vāse paṇḍataddhaṇaṃ rama puram/ tammi sīharaho nāma rāyā* Erz 48 24 'There is in this very country of Bharata a town P by name There the king was S by name' Note the use of the predicative nominative *(te) nigganthā parivāyā* Pau 5 58 'they became Niggantha monks'

351 Nominative is used with *idhi* to form the logical object of a sentence *हं वातं गच्छंति मच्छंति* Sut 1 2 3 16. 'The fool regards it as protection' वेगं भोरो ति मो वपु । Das 7 12. 'He should not call a thief as thief'

Acc may be found as in *riddhīmantam tī alave* Das 7 52 'may call him as rich' Further Nom for Acc adverbs *payatto vaṇabhumho* Erz 35 3 'started towards forest' For infinitive *esa vī ya ṇam kanhe mamam payavandae havvam agacchai* Ant 40 'This Kanha comes to me for saluting my feet' With the interjection *aho aho dujjaya ttam mohassa* Erz 3 35 'O the difficulty of conquering delusion' In enumeration *pudhavi au teu va rau agasapancama* Sut 1 1 1 7 'Earth water fire wind and sky as the fifth' In cases like *padei rāyanavutti* Pau 3 69 'he showers jewels' *bhājanti balassa vahena piṭṭhi* Sut 1 5 2 14 'They break the back of the ignorant man with weapon' *kahehi darayauppatti* Vas 1 19 14 'Tell the origin of the child we should better admit the interchange of a long vowel for a nasalised one' A disjunctive use of the Nom is found in *so eva bhāṇīyametto viṇiggao naravaī* Paum 28 31 'When he said thus the king went away'

352 ACCUSATIVE It expresses the object of transitive verbs वेद्यति सुख दुःख । Sut 1 1 2 1 'They undergo happiness and misery' मायं पितर पोस । Sut 1 3 2 4 'Maintain your father and mother'

Some intransitive verbs of Sanskrit are used transitively *psuamam ca te sumaramāṇi* Vas 36 13 'remembering the death of your father' *roemi ṇam bhante niggantham pavayaṇam* Upa 12 'I like O Lord the Niggantha preaching' *jāmi balo varajjha* Das 7 7 'about which the fool commits faults' *vippho namamuddam jio jūe* Pau 5 32 'The Brahmin was deprived of the ring in gambling'

353 Verbs denoting motion are used with the Accusative of goal or destination ण्हि ताय परं जामो । Sut 1 3 2 6 'Come child let us go home' ता गच्छामि हिमवन्ते अहं गेहिऊण तये आसहि उवणेमि सिरिविजयस्स । Therefore I will go to Himalaya and taking that herb give it to Sirivijaya.

354 A double accusative may be found in the following cases (i) used predicatively *ogasam phārujam naccā* Ay 1 21 'knowing the place to be pure' *sanjayam sāhu ālave* Das 8 49 'One should call a self controlled on sage' (ii) in apposition to the object *asānam vā pāṇas ra aharam āharettāe* Kalp 1 19 'to eat food either food or drink.' (iii) expressing the person and thing *gihīno ta na dikkhe* Das 8 50 'He should not tell it to the householders' (iv) with causal verbs *thapagam, pejjamāṭṭ dāragam* Das, 5 1 42 'giving suck to the child'

355 A number of verbs may take a cognate accusative *अकालमरणं मरह।* U 5 16 'He dies an untimely death' *उमुचाइया हथिपदं वहति।* 1 5 2 15 'Urged on with arrows they carry loads of elephants' किं पि तहाविहं शापं शायन्तो। Sm 14 9 'Meditating some thought of the type'

356 Accusative expresses the extent of time and place *दिशो यंकेचि काल तीण सह।* Erz 8 3 'He remained with her for some time' *अट्ट मासे य चावणं मयपं।* Ay 1 9 4 5 'The lord spent eight months' *अङ्गुलि चत्तां अङ्गुलिणि वहुह।* Erz 37 2 'It grows another four Angulas' *मुहन्तं अजगारं सत्तट्ठपयाइं अयुगट्ठह।* Vip 205 'He followed the monk seven or eight steps'

Acc may also denote a point of time *तमं पदं पमं अमि ३३ पमं अत्राकालं तं अदिपमं गिपहामो* Aup 86 'Therefore, let us not take what is not given even in this time of difficulty'

357 A few verbal nouns may govern accusative *धम्ममासाइया पपं।* Sut 1 1.2.20 'We are observing religion' *पमपमुहवन्तो अमाविपरं वयपणामो मणह।* Vas 4.2 'With the serene face he salutes his parents and says' A number of prepositions govern this case *आमगुहं पदुव* Sut 1 7.8 'With reference to one's happiness' *मीमप*

जिण पद् नारयस्स पुच्छा । Vas १4 9 'the question of N to the prophet S' Particles धी धीं मह पुरिसत्ते । Sur 2 48 'Fie upon my manhood'

358 Acc gives rise to a number of adverbs *khippikā gacchanti amarabhavana* Das 4 28 'They quickly go to the heavenly regions' *mandam parakkame bhayavam* Ay 1 9 4 12 'The Lord wandered slowly' So also *phudam* clearly *siggham* quickly, *niccam* always *puvva* formerly

359 Very often the accusative of destination is expressed by an analytical construction जेणामेव भज्जसुद्धमे धेरे तेणामेव उवागच्छइ । Nay 1 5 'He goes to the elder Ārya Sudharma'

360 INSTRUMENTAL It is used in the sociative meaning and is often accompanied by prepositions like सह, समं and सद्धिं खेलन्ति जहा व दासेहि । U 8 18 'They play with them as with slaves' सत्त्वबलेण नीहरिओ नयराओ Erz 48 26 'With all the army he started from the town'

A more abstract association may be seen in *bāmbhacereya se vase* Sut 1 1 3 13 'He should live in celibacy' *jae saddhae nikkhanto* Ay 1 1 13 'With what enthusiasm he became a monk'

361 It commonly denotes the means or instrument of the action both physical or mental एणेण वेव सरेण दो वि जिणिवाइया । Erz 1 14 'Both of them were killed by the same arrow' मणसा वि न पत्थए । Sut 1 8 14 'He should not desire it even in his mind'

362 It denotes the acting agent in the passive construction कहं मए सो नायव्वो । Erz 12 26 'How should I know him?' ईसरेण कडे छोए । Sut 1 1 3 6 'God created the world' With causal forms the primary subject of the verb may be also in the instrumental पच्चयपुरिसेहि सुरगा खणादिया । Erz.

68 'He caused an underground passage to be dug by faithful men'

363 The reason or motive of an action is denoted by this case माणेगे अहमा गद्दु। U 9 84 'On account of pride one gets a low birth' खोभेगे विणिगुहद्दु। Das 5 2 31 'He conceals on account of greed' मम हृषाभो यमो पमाण्ण निवट्ठि। Erz 429 'The sword fell from my hand because of carelessness'

Words like *hetu*, *karāṇa nimitta* when used may be in the instrumental accusative or ablative *ceṇa kāraṇeṇa sāmī amhe kumbhaṇṇa raṇṇī nivvīsayā ānattā* Nay 18 'For this reason O Lord king kumbaya expelled us from the country' *no annassa heṇṇa dhammam āikkhejjā* Sut 2 2 15 'He should not preach religion for food' *royanti ya putta kāraṇā* Sut 1 2 1 17 'They lament for the son'

364 It denotes the mode of action विजण्णे ययणे एदिगुणस्सि। Ray 12 'They hear the words with modesty' माणेगे अण्णद्दु। Erz 17 11 'He remains silent'

This gives rise to the phrases like *suham suheṇam* in happiness, *majjhammajjheṇam* through the middle, and others

365 It is used to denote the lapse of time सो सयण्णरुण ययण्णरुण्णद्दु। 'He will come back after a year' कम्ममहा काळेण जंयथा। Sut 1 2 1 6 'Living beings suffer the results of their acts after some time'

Instrumental also points out a point in time *tenam kālē ṇam teṇam sēmaṇṇam* at that time and period 'aha teṇeva kālēṇam purīe tattha mīhaṇe' U 25 4 'Now at that time in the town lived a Brahmin' With constellations *nikkāha eṇaṇi ja cettāṇam* U 22 23 'He becomes a monk at the time Citta'

366 In its special sense it denotes the direction एण्णे अग्गेगे अग्निं क्कतारि। Erz 79.29 'In this direction there is a

forest.' उत्तरेण वेसमणे महाराया । Nir 96. 'To the north is king Vesamana'

367 It often denotes the characteristic of the subject. आसे चवेग पवरे । U 11 16. 'The horse best in speed' सक्को माहेणरूवेग इम चयगमब्बयी । U 9 6 'Sakka spoke these words in the guise of a Brahmin'

368 The instrumental has given rise to a number of adverbs *attahīyam khu duheṇa labbhai* Sut 1 2 2 30. One's welfare is got with difficulty' *ukkoseṇam saṁ bhavē* U 5 3 'At most it may happen once' Similarly *jahātaheṇam* 'in reality' *duṇṇam* 'from a distance', *anupuvvenam* 'in due order' *saṁjuheṇam*, *saṁāseṇam* 'in short', *chandena* 'at will', *cireṇa* 'after a long time' etc

369 It is governed by a number of verbs

(i) of association खलुकेहि समागओ । U. 27 15 'Coming to possess bad bulls' (ii) separation पुरिसोरम पाकम्मुणा । Sut 1 2 1 19 'Refrain from sinful acts, O man' (iii) covering etc माहेण पाउडा । Sut 1 2 2 22. 'Covered with ignorance' (iv) sacrificing करेण होमेण हुणासि । U 12 43 'With what sacrifice do you sacrifice?' (v) living वियेण जीवेम । Sut 1 7 21 'He should live on pure water' (vi) invite भोगण निमैतयन्ति । Sut 'Invite with pleasures', (vii) to eat दहिणा मुत्ताहि Erz 'Eat curds' and other verbs

370 It is governed by nouns and adjectives हुण्ण एणे पवयन्ति मोक्ख । Sut 1 7 12 'Some say that liberation is due to oblation' रूवेण लायण्णेण जोव्वणेण च उक्किट्ठा । Nay 1 8 'Best as regarded beauty, form and youth'

371 It forms a number of expressions of a prohibitive nature भल बालस्स संणेण । Ay 1 2 5 'Enough of the friendship of the fool' धम्मेण किं । U 14 17 'What is the use of religion?'

372. It is used in comparison *santi bhikkhūsm gāratthā samjamuttara* U 5 20 'There are many householders superior to monks in self control' Sequence *ejassa pavarakittī geham gehena bhamaī* Pau 15 66 'His excellent fame wanders from house to house' In the sense of Loc. *Laḍhehi tassa utasaggā bahave* Ay 1 9 33 'He had many difficulties in L *satta kāmehi manara* Sut 11 6 Men are attached to pleasures' Absolute use: *santena me sāmīya* Pau 16 31 'O Lord while I am here'

373 DATIVE The function of the dative to express the indirect object is taken over by the Geritive The old dative form in *आ* is often replaced by a compound expression in which *अहं*, *अहं* and *अहं* are added to the noun

374 The dative expresses the person for whose advantage or disadvantage the act is performed *पेलगळं कुमारभूषणं* Sut 1 2 4 14 'a ball for the son' *अपणहुं परहा वा* U 1 25 'either for oneself or for another'

375 The usual meaning of this case is to express the aim or purpose of action *दिपनिस्सत्ताय सच्चिवार्णं* U 8 3 'for the welfare and happiness of all beings' *अं ज्ञेयं सुणेमा वा दाणहुं पगहं इमं* Das V 1. 'What he may know or hear to be prepared for a gift' *एवमिच्छिणं पदं एहं एहं रत्तगद्दणं* Pau 27 'For this reason, O Lord, come quickly to protect us'

376 The dative gives rise to a few adverbial expressions *na haccāde na pācāde antarā ceta* Sut 2 1 9 'neither to this nor to the other side but in the middle' Similarly *jācassīcāde* throughout life', *cīrāya* for a long time'

377 A few verbs of motion may govern the dative case: *āgantā gabbhāya nantaso* Sut 1 2 1 9 'He will be reborn for many times'

378 It is used as the predicate of sentences meaning 'proper for' फल च कीयस्स वहाय होइ। Das 9 'The fruit of the bamboo results in its death' आयके से वहाय होइ। Das 11 10 'The disease results in his death'

379 Dative is governed by a few nouns and adjectives. ते पारगा दोण्ह रि मोयणाए। Sut 'they are able to release both' उवरपुण्ह च दुह्हरे सवणयाए। Nay 1 24 'Like the flower of fig, difficult to hear.'

alam governs dative *nalam te tava tāṇāe* Sut 1 9 5 'they are not able to protect you'

380 ABLATIVE It denotes the starting point of an action both as regards place and time सो खु केसरी आगओ ति भायणिअ घत्तुण कोयण्ड कणिअसर च एगागी चेव निगओ पहुओ। Sm VI 'Having heard that a lion had come, he took a bow and arrow and went out of the camp' नियगाओ मयणाओ निजाओ वडिहुगवो। U 22 13. 'The best of the Vap̄his went out of his house' जावज्जीव मए मासाओ मासाओ चेव भात्तव्वं। Sm 11 5 'Throughout the life I am to take food after each month'

From this evolves the mode of expressing continuous action तमाओ ते तमं जन्ति। Sut 1 1 1 14 'They go from darkness to darkness' हत्थाओ हत्थं साहरिजमाणे। Aup 105. 'carried from hand to hand'

381 It denotes the origin of a thing, real and figurative चंदणदारुभा देवो तं पडिमं करेइ। Erz 'The god prepares the image from the sandal wood' अरणाओ अग्निं अभिनिव्वट्ठिजा। Sut 2 1 9 'He may produce fire from the fire sticks' मण्डरिणो य एयाओ सवत्तिजणो। Erz 53 1 'These are envious because of being co-wives'

Related to this is the meaning of motive, logical reason etc *thambhā kohā paṃāḍeṇa* U 11 3 'on account of pride,

anger and carelessness' *jaṭ royaṇti jaṭ puttakaraṇā* Sut 1 2 1, 17 'if they weep for the sake of the son' *sinehāo aṭṭa paṇṇiyahūyaena gaṇho* Erz 'Because of affection he was taken with a very delighted heart'

382 Ablative is used in comparison किं जीवनावाभो पर तु कुम्भा। Das 9 1 5 'What can it do more than the destruction of life?' सो किं ममाभो पद्द्विसिद्धा। Vas 94 6 'Is he better than I?' विम्बिया सकवण्णियरूवसिरीभो भणिं रूवसंपर्य दद्दु। Erz 'They were delighted to see the wealth of beauty greater than the one described by Sakka'

383 Ablative is used with verbs meaning (i) to proceed, to fall etc चहउण देवलोगाभो। U 9 1 'falling from the heavenly region' ओइण्णो उत्तमाभो सीयाभो। U 22 23 'got down from the best palanquin' (ii) separation नियसतु इमाभो सगमाभा। Erz 'Refrain from this battle' तग्हा प चरे विरभो वहाभो। Aṣ 1 3 4 'Therefore the hero abstained from killing' (iii) fear, disgust मा पीहसु कलहाभो। Erz. 'Do not fear of the quarrel' उविग्गो य संसारवामाभो। Erz 'disgusted of the present life' (iv) freedom, protection सम्मदुस्सा विमुचह। Sut 1 1 1 19 'He is freed from all misery' हरियसममाभा रक्खिया। Erz 'protected from the attack of the elephant' (v) defeat भग्गी कुक्कुटो पीयडुक्कुटाभो। Erz 'The cock was defeated by the other'

384 Nouns of similar meaning also govern ablative जहा कुक्कुटोयस्स निघ कुल्लभो भये। Das 8 54 'Just as the young one of a cock has always fear from the osprey' विडक्को दुज्जमज्जाभो। Sm 9 2 'mocking from wicked men'

Adjectives implying comparison or difference also govern ablative *gunṇasamāṇa* rā U 32 3 'similar in virtue' *damsaṇa*o ti *dullaham* vayanam Vas 5 22 'words are more difficult to get than sight' *jīva* tā *sarīrā*o ti *bhāno* Sm 179 'The soul is then different from the body'

385 Ablative is governed by adverbs and prepositions.

न नायपुत्रा परं अस्थि नाणी। Sut 1 6 24. 'There is no better knower than the scion of the Nāya family' बालभावाभो आरम्भ Erz 'from the childhood'

386 The ablative forms, particularly those in-अओ are very productive of adverbs विट्ठओ परिप्यन्ति। Sut 1 3.2.4. 'They recede backwards' सखेयओ परिखायं। Sm 155. 'It is told in brief'

Similarly *dhammao* 'according to religion', *purao* 'from ahead' *pakkhao* from the side' *datvao*, *khettao*, *kalao*, *bhavao* *sahavao* by nature' Other forms of the ablative may form adverbs *nsyama* 'as a rule'

In the plural it is sometimes difficult to decide whether we have to do with the instrumental or ablative form *phares romakuvehim seo* Erz The sweat flows from the pores of the hair'

387 GENITIVE In its adnominal use genitive covers a very wide field of relations (i) the commonest one is that of possession विजयस्स खत्तिवस्स पुत्ते। Vip 2 'the son of King Vijaya' जहा दुमस्स पुप्फेसु। Das 12 'as on the flowers of the tree' (ii) subject एव केवल्लिणो मय। Sut. 1 11 38 'This is the opinion of the omniscient teachers' अहा उम्माहयत्तण विसयाण। Erz 'O the exciting nature of the senses' देवाणं मणुयाण च बुग्गहे। Das 7 50. 'in the fight of the gods and men' (iii) object: अहो दुज्जयत्त मोहस्स। Erz 'O the difficulty of conquering delusion' सरारस्स पिणासेण। Sut 1 1 1 2 'by the destruction of the body' (iv) partitive sense अतेउरस्स पदमा। Erz 'first among the wives' सीहो मिगाण सल्लिण गगा। Sut 1 6 21 'the lion among the animals and Ganges among the rivers' (v) origin सुवण्णस्स पदिमा। the image of gold' (vi) as a nominal predicate सुहुगा मे चवेदा मे। U 1 38 'blows and slaps given to me' किं

नरिय मम जं अन्नराहुण अरिय । Erz 'Have I not what the other kings have ?'

There are other relations which cannot be easily classified *nayarassa maggo* way leading to the town *na esa kalo visāyassa* Sm 'This is not the time of dejection' *paṇana va samsayam kahi* Erz 'She will put her life into doubt'

388 It is used with verbs which take both the dative and genitive in Sanskrit

A Verbs which take dative in Sanskrit (i) to give, bestow ददेज्ज एकस्स । U 8 16 'may be given to one' पुद्दह दाऊण निययपुत्ताण । Pau 5 8 'giving the kingdom to his sons' (ii) to speak ask तेण नस्स कहियं । Erz 'He told him' पुच्छमाणस्स सीसस्स पागरेज्ज । U 1 23 'He should explain to the student asking' (iii) to get angry अदितस्स न कुपेज्ज । D 5 2 28 'He should not get angry at one who does not give' (iv) to like मम रायद् पस्वज्जा सुदुक्खं । U 13 14 'I think monkhood to be misery'

B Verbs taking other cases in Sanskrit (i) to hear पण्डित्याणं निस्सामिया । Ay 1 8 3 'hearing from the wise' जह्ण ण अहं मित्ताण वा नियगाणं वा सुणेन्तथा । Ray 5 'If I had heard of my friends and relatives' (ii) proper, allowed नो कप्पह् निर्मायाण वा निर्मायीण वा । Kap 1 1 'It is not allowed for monks and nuns' (iii) know remember नाईणं सरईं चाहे । Sut 1 3 1 16 'The ignorant one remembers his relatives' (iv) fear को ण बीद्दं खल्लणं । Vaj 'Who is not afraid of wicked men?' (v) filling हिरण्णसुवण्णमोत्तिपाणं चाहे भरेज्ज । Erz 'having filled the dish with gold, silver and pearls' (vi) renounce : तस्स भग्ने पटिहमामि । Das 'I renounce it, O Lord' (vii) forgive अविणीयस्स मे अज्ज समसु । Vas 25 25 'To-day forgive me who am insolent'

Verbal nouns of similar meaning govern genitive *Jassa ee parinṇayā* U 2 16 'Who has known these' *kaḍana kammana na mokkha attṭu* U 4 3 'There is no release from acts done'

389 Genitive is governed by adjectives Besides the adnominal uses it expresses (i) similarity मम सरितो । 'like me' (ii) liking जो सो हिययस्स वहहो तुज्झं । Pau 6 173 'who is dear to your heart' (iii) possession तस्स सैतिया सुहृदा । Pau 'warriors belonging to him' (iv) union हवन्ति अवरस्स सजुत्ता । Pau ८ 1 'become united with others'

390 It can take the place of the dative of destination. नामेण पवणचण्डो धाईण न उण सीसाण । Erz 'He was like a terrible wind to the disputants and not his pupils' उक्कण्ठियं तुह दसणस्स मे हियय । Erz 'My heart is anxious for your sight'

391 Genitive is governed by adverbs, prepositions and even particles अग्गभो, पुरभो, उयरि, हट्ठा, धाई ननो, धी, सगासे, दूरे, अलं etc नमा जिणाण । 'Salutation to the Jinās' धिरप्पु ते जसोक्कामी । Das 2 7 'Fie upon you, desirous of fame' अलं अप्पणो होह अल परेसि । Sut 1 12 19 'He is capable of protecting himself and others'

392 Genitive also gives time सा सत्तरप्पस्स कालगया । Vas 90 1 'She died before seven days' राया पचमादिणस्स तम्मि नगे वव्ह । Erz 'The king went to the mountain on the fifth day'

393 The genitive absolute construction is used to denote the accompanying condition of time राइणो निव. जस्स अइ तए अरुणाणयं पुच्छियस्स । Erz 'When the king is sleeping you should ask me for a story' तहा करतस्स अइकती काइ काला । Erz 'Some time elapsed while he was doing so'

394 Genitive gives rise to a few adverbs mostly of an imitative type *cirassa* 'for a long time', *sarasarassa*, *davavadavassa* etc. In such cases as *candagañṇam kayā pūjā* Pau 28 45 'C performed the worship' *'ahanaratañṇa samayam* Pau 5 110 'along with the king' we must admit an analogical form of the instrumental. The possessive verb 'have' is rendered by genitive *fassa ja rāṇṇo satta taṇṇā* Erz. 'The king had seven sons'.

395 LOCATIVE It denotes the place of action both real and figurative *तथ णे चंपाए नयरीए वृणिए राया ।* Nay 1 1. 'There in the town of Campā lived king Kūṇiya' *मम्म-पण्सेइओ ।* Erz. 'Struck on a vital part.' *मणसि चितइ ।* 'Thinks in the mind.'

396 It denotes the place towards which the action of the verb is directed *कुमारत्तमेओ भस्सए पव्विखइ ।* Erz. 'She throws rice on the head of the prince' *वरए पव्वन्ति ।* Sut. 1 5 1 3 'They fall in hell' *रायमओ उपागच्छइ ।* Nay. 1.2. 'He steps on the royal road'

As an extension of this use the locative often replaces the accusative of destination or goal *egayā devalogesu gacchas* U 3 3 'Sometimes he goes to heaven' *puravare gao sṣgham* Erz. 'He quickly went to the town'

397 Locative is used in a partitive sense *सण्णु जायए सूरुओ सहस्सेसु य पेदिओ ।* Vas 105 8 'A hero is born among hundred men while a wise man is born among thousand.' *विरायई सुरम'से य ईदो ।* Das 9 1 14. 'He shines like Indra among gods' *संवेसु पा उत्तमं यंभरं ।* Sut 1 6 23. 'Celibacy is the best among the penances'

398 Locative is used with verbs and verbal nouns :

(i) to be attached, desire : *दुस्समि' रमई मिए ।* U.1.5 'The ignorant man takes delight in bad conduct.' *अमुणिट्ठओ भोपणम्मि ।* Das 5.2.26 'not attached to food.' (ii) union, association : *धम्मो दिपे ।* Sut 2 6.25 'established in reli-

gion' वसित्ता वमचेरसि। Av 1 4 4 'living in celibacy.'
 (iii) general reference - गमणागमणे चव भत्तपाण व संजण। Das.
 51 89 'controlled as regards food and drink and going
 and coming' अवि मित्रेसु कुण्णइ। U 11 8 'even gets angry
 towards friends'

399 It is used with nouns in similar senses संजममि
 व चीरियं। U. 3 1 'energy for self control' सामणमि व
 समभा। Das 5 1 8 'doubt as regards his asceticism' जय
 य नराण वसण पिज्जासु जसंसि निम्मले होइ। Sm 7 7 'Where men
 are addicted to learning and have greed for pure fame'

In some of these cases the locative has the sense of the
 infinitive *cittānta tattha pañca vī jaentā māraṇe chiddam*
 Erz 'All the five stand there looking for an opportunity to
 kill' *rakkhaṇaposaṇe maṇusso*। Sut 1 4 1 14 'You are a
 man for protecting and maintaining'

400 Locative is used with adjectives धम्माधम अकोविया
 Sut 1 1 2 22 'Ignorant of religion and irreligion' कलासु
 कुसलो। 'clever in arts'

401 It denotes the time when something happens.
 जया हेमन्तमासमि साय कुसइ। Sut 1 3 1 4 'when in the cold
 month cold touches him' मासे मासे उ जो बालो कुसगेण उ
 सुजण। U 9 44 'Even if the ignorant person were to eat
 with the blade of grass in each month' अन्नमि व दिने समा-
 गभा बाहिराओ वरधण्। Erz 'One day V came from outside'

In some cases Locative may express the duration of time
rajjam bhettuna suirakālammi Pau 21 22 'enjoying the
 kingdom for a long time'

402 The Locative Absolute, consisting of a subject in
 the locative and a noun or participle in the same case as
 the predicate, expresses the temporal or other
 accompanying circumstances न चरेज वास वासहे। Das.
 5 1 8 'He should not move while it is raining' विसीयइ

सिद्धिले आउयमि । U 4.9. 'He becomes disheartened when his life comes to an end.' अकारणे कुदो । Erz. 'He got angry without reason'

403 Locative is often used for instrumental : *sattisu hamnamānā* Sut. 2 6 26. 'struck with spears' *vammahasa-resu bhinnā* Pau 6.162 'pierced by the arrows of Cupid' Probably some form of the Instrumental may be admitted here. Loc gives rise to a number of adverbs *rāo* 'in the night,' *dūre* 'at a distance', *antse* 'near', but in most cases the original nature of the case is obvious.

V PRONOUNS

404 PERSONAL PRONOUNS They are used when some emphasis is put on them अह च भोगरायस्स स च सि भेयग-घण्डिणो । U.22.43. 'I am the daughter of king Bhoga and you are the son of A' रहनेमी अहं भदे । U 22 37. 'I am R , O good lady.'

Verbal forms of *as* may also perform the function of the personal pronouns *tao mi niggaō* Vas 231 16 'then I went'

405 In polite address the second person may be replaced by the forms of *भवन्* which is used with a verb in the third person. ता कहेउ भव । Sm. 19.15. 'So let your honour tell'

The enclitic forms of the personal pronouns cannot stand at the beginning nor in an emphatic place *loge kiti se jāyae* U 1 45 'His fame spreads in the world.'

406 DEMONSTRATIVE PRONOUNS. The pronoun *स* is frequently used to serve the function of the third person pronoun *से दि य आगाने उण्ण* । Upa 151. 'He flew up in the sky.'

407 In conjunction with a noun it has the force of the definite article, though its demonstrative sense is not

quite absent तए ण से नगरगुप्तिया। Vip 50 'then the guards of the town' तस्स ण विपयसत्तुस्स रण्णो महेसरदत्ते नाम पुरोहिण्। Vip 106 'The king V had a priest M by name'

408 It is frequently used as the correlative of the relative pronoun च ज चिय विहिणा लिहियं त चिय परिणमद् सञ्चलीगस्स। Vaj 674 'Whatever the fate has written, all that happens to men'

409 Used alone it points out the thing to be well-known or famous ते गिरिसिद्धा। Vaj 221 'those peaks of mountains' Anaphorically it may refer to preceding noun or pronoun माया पिया नाल ते तव ताणाय। U 63 'Father and mother, they are not able to protect you' In such cases it is often followed by the personal pronoun. सो ह। Ay 111 'that I'

410 Forms of त are often used in adverbial senses मारेण संयुया माया तेण लोण भत्तासए। Sut 1137 'M spread his magic and therefore the world is transitory' तम्हा एये वियागित्ता। Das 646 'therefore knowing this'

411 The pronoun एय refers to what is in the presence of the speaker It is used as a correlative एव विहिणा सुख्य सुयणा च निमित्ता सुवणे। Vaj 36 'The creator did this well that he created good men in the world' Deictically it refers to an object before one लोग पि एसो कुविओ दहेज्जा। U 1228 'This man, when angry, may burn the world' also It is used with त emphatically एसो उ सो उगगतओ महप्पा। U 1222 'This is that great souled man of austere penance' It may anaphorically refer to preceding nouns चवहारे उवमा एसा। U 715 'This is the simile in everyday life'

412 The pronoun इदं points out what is near the speaker or what is in his possession हत्थगया इमे काम।

कालिया जे अणागया । U 5 6 'These pleasures are at hand, the future ones are yet to come' इमं सरीर अणिच्च । U 19 12. 'This body is momentary' It is used as a correlative : इमा ना उट्ठिमा जाई अस्समद्येण जा विणा । U 13 7 'This is our sixth birth which is without each other.'

413 The forms of *adas* are very rare It should refer to what is away *aso tattamakasī ja* Sut he did produce the element'

414 The relative pronoun ज many be used without the correlative पद्वन्ति नरए धारे जे नरा पावकारिणो । U 18 25 'Men who commit sin fall in the terrible hell' It may stand for the whole statement महचोळं अमयमभो जं ससी दइइ । Vaj 387 'It is a great wonder that the moon full of nectar burns'

415 The interrogative pronoun किं expresses a question पदिक्कम्म को कुणई अरण्णे मिगपक्खिण । U 19 76 'Who renders service to beasts and birds in the forest?' किं is used to put the whole sentence in the interrogative form किं तु चित्ते वि ते तहा । U 13 9 'It is the same with Citta r' The adverbial forms of किं imply reason किमिह द्विओ सि । U 12 7 'Why are you standing here?' Used with the relative pronoun it expresses totality ज केइ तत्ता पणा । Sut 11 4 8 'all those movable living beings.' With instrumental it expresses the futility of a thing : किं जं पिण्ण बहुणा । Sm 5 1 'What is the use of speaking much?'



VI TENSES

416 PRESENT It denotes a present action वेदामि अज्जनार्गं च गोयमं । 'I bow to Ārya Nāga and Goyama.' It may be contrasted with past action अतरिंसु तरित्तेगे । Sut. 1 11 6 'Some have crossed, others cross,' or with future;

इहं सि उत्तमो भन्ते पच्छा होसि सि उत्तमो । U 9 58 'Here you are best, O Lord, and afterwards you will become best'

It may denote a continuous action *paharagaruyāe ya so mahanubhavo panasamsae vaṭṭae* 'On account of the deep wound that great man is in doubt of his life' *asante kāmē paṭṭhesi samkappēṇa vihammasi* U 9 51 'You are desiring non-existent pleasures and suffering from mere thoughts'. It may be also an habitual action *tāhim samam lalai* Erz 'He sports with them'

417 It expresses a general truth, a fact without any temporal determination *सुयणो न कुप्पइ चिय अह कुप्पइ मगुल न चिन्तेइ* । Vaj 'A good man never gets angry and if he gets angry he never thinks bad of others' *दिणे दिणे आइचो उदेइ* 'The sun rises day by day'

418 It expresses immediate future *पुत्त अह नयर गच्छामि । चंदगहणं भविस्सइ । तथ किंचि साहुपुरिस दब्बजायं पथेमि* । Vas 'O Child, I go to the town There will occur an eclipse of the moon There I will beg money from some good man' *निस्वाण पाउणन्ति ते* । Sut 1 11 20 'They will get liberation' *अह तुमं जीवावेमि जइ मं वयण सुणेसि* । Sm VI 'I will revive you if you will hear my words'

419 It expresses a past action usually in the narration and is known as historical or dramatic present *पुच्छिआ तेहिं संय कीस इहं अइगओ । सो भणइ देवेण अवाइ य वला अइणीओ* । Vas. 'They asked him, Samba, why have you come here?' 'He said, 'I have been brought by the king and my mother by force' *नमी नमेइ अप्पणी* । U 9 61. 'Nami disciplined himself'

420 With a negative particle it has a future meaning: *mā kule gandhaṇṇā homo* U 22 'We shall not become Gandhaṇṇa serpents in our family In conditional sentences of future or past the present is used in the condition *jāṇe esa kumaro rajjadhurāvahanaṇṇoggo hoṇ tāvā amhehi eyam*

rajjam paleyavram Erz We should protect this kingdom so long as this prince is not able to bear the yoke of the kingdom *jata evamjampai sa kannaga tara ya tenukkhutto ajjautto* Erz While the girl was speaking like this he threw the prince up

In a general statement present may be used in both the condition and the result *java na ei aese tara jivai sиду* U 7 3 As long as the guest does not come so long does that wretched animal live

Sometimes present may have the force of a desire advice or an order *gacchasi maggam vssohiya* U 10 32 Having purified the way you should go Some forms of the present may also be used parenthetically *kepa manne kara nepa* Vas For what reason do you think'

421 PAST TENSES Of the three past tenses of Sanskrit the Aorist has given rise to the past tense of Ardha-Māgadhi while only sporadic forms of the imperfect and perfect are to be met with along with their peculiar use. On the whole the past tense is of limited occurrence in Prakrit and is replaced by the participle construction

422 It expresses the past action पच्छायइत्ता नियगं सरीरे इमाई वयणाई उदाहरित्या। U 12 8 Having covered his own body he spoke these words उभओ वि तथ विहरिसु। U 23 9 Both of them lived there

423 With the negative particle it expresses prohibition भा य चण्डालिय कासि। U 1 10 Do not do wicked act' In a number of cases the forms of the past tense express the result in a conditional sentence उदगस्स कासेण सिया य सिद्धी सिंसु पाणा बह्वे दगसि। Sut 17 14 'If there can be liberation with the touch of water many living beings in water may become liberated' हरिसु ण पावधम्मा अणेगे। Sut 1 4 2 2 Many sinful teachers may carry him'

424 The forms of imperfect also express the past tense.

īṇamobhavī kāsava āsupanne Sut. 1.5 1 2. 'Thus spoke the prophet of the Kāsava family, of quick intellect' Similarly the forms of perfect in a present sense. *iccāhamsu pudho Jaṇā* Sut 1 3 1 6. 'Thus say the common people.'

425 FUTURE. It expresses a future action. अञ्जो विजो पृथं करिस्सइ तस्साई निग्गहं काहामि। Erz. 'I will also punish him whoever else does like this.' एवं सुही होहिस्सि सपराए। Das 2.4. 'Thus you will become happy in the next life.'

426 It is also used to denote an uncertain action which the speaker wants to express with subjective certainty without any reference to future पाजियनिमित्तं ओइण्णो भविस्सइ। Erz 'He may have descended for drinking water.' जइ इहाउवाए भविस्सइ तो लहिस्सामो। Erz 'If he is indeed here in this forest we will get him'

427 It may express exhortation. सोणे चरिस्सामि समेच धम्म। U. 15 1. 'Let me follow the monk's life by taking up religion' Wish. जल पादि ति चिन्तन्तो। U. 19.9 'Thinking of drinking water.'

428 It may express uncertainty, doubt. अजाणतो को पुणंसि सावगो भविस्सइ। Erz 'not knowing who among them is a believer.' किं एगाराइ करिस्सइ एव तथहिवासए। U.2 23 'What can it do for a night, thus he should suffer it.' किं नाम काहामि सुएण भन्ते। U 17 2. 'What can I do not with learning O Lord'

429 Very frequently it is used in conditional sentences. जया पुण एहिइ सुधम्मसामी विहरन्तो तया पव्वइस्सामि। Vas 4.27 'When S comes wandering I will become a monk.'

VII MOODS ✓

430 IMPERATIVE. With the first person it expresses desire and intention. सुजामि ता कामगुणे पगामं। U. 14. 311

'Let us therefore enjoy the pleasures to our heart's content' त वि दाहानु ते वय । Sut 1 3 3 8 'We will give that also to you'

With the second person it expresses order, injunction, exhortation etc पुरितीरम पावकमुणा । Sut 1 2 1 10 'O man, desist from sinful acts' पासाहि य पोसाओ तुम । Sut 1 2 1 19 'Maintain them, you are the protector' अज्ञानओ मे मुणि बूहि । Sut 1 5 1 1 'O sage, tell me who am ignorant'

With the third person it expresses premission, request, blessing etc सधुया ते पसीय-तु भयव कासगोयमे । U 23 89 'Let the venerable Kesi and Goyama, praised, show you favour' अम्मो नइ तुम एसो अभिप्पाओ तो एव भवउ करिस्से ते वयणं । Vas 6 20 'Mother, if this is your intention, let it be so, I will do your order'

431 Imperative may also express possibility, doubt etc सेसावससं लहउ तवस्वी । U 12 10 'Let the ascetic get what is remaining' अवि एव विणस्सउ भन्नपाण । U 12 16 'Let even this food and drink be destroyed'

432 With the negative particle मा it expresses prohibition मा एव हिलेह । U 12 23 'Do not insult him' मा वा होउ ति नो वए । Das 7 50 'He should not say, 'let it not happen'

433 POTENTIAL In its optative sense it expresses polite order or exhortation तो तुम अमूढो वढे विलगोजासि । Erz. 'Then being careful you take hold of the tree' General prohibition क्लिप् देहमणायणा इह । Sut 1 2 1 14 'He should mortify his body by fasting' Desire wish जया तुम राया होजासि तया तुम एयस्स गामं देजासि । Erz. 'When you will become a king you should give him a village' जेणाइ दाम्माइ न गच्छजा । U 8 1 'So that I may not go to a bad birth'

434 As potential it may express possibility probability
 बहवा आहारविरहिभो सयमेव विवज्जन्ता। Vas 43 22 'Or being
 without food he may die of himself' कह वि आगियं होज्जा।
 Erz 'It may be brought somehow' Ability कुइ तेएण अणगारे
 इहेज्ज नरकोहिआ। U 18 10 'The monk, when angry, may
 burn crores of men by his lustre' Doubt किं पर मरणं
 सिया। Sut 1 3 3 6 'What can there be after death?' को
 पुण एस भवेज्जा। Vas 9 11 'Who can this be?' Supposi-
 tion सिया हु साखेग गिरि पि भिंदे। Dis 9 1 9 'It may be
 that he may break the mountain with his head'

435 Negatively it expresses impossibility, improbability
 कहं पमायण। U 14 15 'How can one be careless?' न
 या लभेज्जा निडण सहायं। Das 12 10 'If he does not get a
 good companion'

436 It is used in conditional sentences उदय जइ कम्म-
 मल हरेजा एव सुइ इच्छामेत्तमेव। Sut 1 7 16 'If water were
 to remove the dirt of Karman then happiness may be
 merely a matter of desire'

437 A form of the potential is often used to express a
 past action आभरणाणि य सञ्चाणि सारहिस्स पणामण्। U 22 20
 'He gave all his ornaments to the charioteer' चइत्ता उत्तमे
 मोए महापडम तव चरे। U 18 41 'Having abandoned the best
 pleasures M performed penance'

VIII CAU AL

438 The causal forms of the verb are often used in the
 sense of the primitive अह सो आयसिभो सत्थो। Sur 2 1
 'Now the caravan lived there' समीहियकज्ज सग्गं करेमि। Erz (
 'I will do all the desired object'

439 On the other hand a few primitives may be used
 in the sense of the causal पहियाण दलइ हियवाई। Sur 2 91.

'It breaks the hearts of travellers ' कीलामि य जयसेण । Erz.
'I will make J play?'

IX PARTICIPLES

440 PRESENT PARTICIPLE The usual meaning of the present participle is to denote the action which the subject performs simultaneously with the action of the main verb of the sentence पुरञ्जो जुगमायाए पेहमाणो माह चरे । Das 513 'He should walk over the ground inspecting it for a distance of a cubit before him'

Sometimes the two actions may be consecutive *undhas janassa hiyayam pisuno baham va lagganto* Vaj 53 The wicked like an arrow, pierces the heart of men after striking it

441 It may express habit or state पूय च सानियं च पसवमाणीओ चैव चिट्ठित्ति । Vip 27 'They continue to give out blood and pus' थोव चिट्ठइ हंयमाणए । U 102 'It remains there hanging for a moment'

442 It can be used as an adjective serving the purpose of a subordinate clause अधम्म कुणमाणस्स अफला जन्ति राइओ । U 'The days of one who does irreligious acts pass off uselessly' न हम्ममाणस्सैं उ होइ ताण । Sut 15222 'There cannot be any protection for one who kills'

Like other adjectives they may enter into compounds : *gurusoyaulijjantamanasassa jaya rayani* Erz The night approached while he was troubled with deep grief

443 Many present participles approach adverbs in their meaning अजय चरमाणो उ पाणभूयाई हिंसइ । Das 41 'He kills living beings while wandering with carelessness' से जाण अजाण था । Das 610 'Knowingly or unknowingly he may'

444 It is used to form the conditional mood अज चाई

गणी हो तो जड़ ह रमन्ता परियाए। Das 99 'I would have become a monk if I had taken delight in the monk's life'
 का होज गइ पहियाण न सि बडपावय न हान्ता। Vaj 734 'What would have been the condition of the travellers, if O Banyan tree, you were not there'

Sometimes it may express desire *navari kirado kao honio* Sur 2 180 'You should have been made only a worm'
 In some cases it may stand for the finite verb *maham parehi dammanto* U 1 16 'Let me not be chastised by others' It is used with cognate verbs *sunamane saddam supai* Ay 1 14 'He hears words while hearing'

445 PAST PASSIVE PARTICIPLES They are used to express the past tense and so form the regular means of narration सुय मे आउस तेग भगवया एवं अवसाय। Ay 1 11 'I have heard O Long lived one, thus being preached by the venerable Lord'

446 In conjunction with the forms of the verbs असु and भू they express the idea of past perfect तइयवासरे विज्जुघाएण विवाइया सन्ता महासुके उववत्ता। Erz 'On the third day being killed by the stroke of lightning, they were born in M'
 दाहिणओ वा दिसाओ आगआ ह असि। Ay 1 11 'I have come from the southern direction'

447 The past passive participles of *Ardha Māgadhi* show both a passive and an active construction पत्ता परमभुदय। Pau 4 14 'He obtained highest prosperity'
 कोणिआ राया वदिओ। Vas 16 11 King K saluted पणहु मिच्छत्ततिमिरेण। Sm 136 'The darkness of ignorance vanished' तओ सो पहसियो राया। U 20 10 'Then the king laughed'

448 They often form nouns of action सखं विलवियगीय सखं नटं विडविय। U 13 16 'All singing is mere lamentation, all dancing is mockery', रुदय रुदय गीय। U 16.5 'Crying, lamenting, singing'

449 As adjectives : सर्वं से जाइयें होइ । U 2 28. 'Everything of his must be got by begging.' In compound : अङ्कतबालभावो । Erz. 'with the childhood over.'

450 It may approach the meaning of an adverb : *mae nāyam anayam va sā bāla neva bhuñjaḥ* U 20 29 'Either known or unknown to me, the girl does not eat' Two past participles are used without a conjunction *samāhuc kālaga-yā gayā sohammam* Erz 'Dying with meditation they went to S'

451 POTENTIAL PASSIVE PARTICIPLES They express all the ideas of the potential mood obligation, necessity : सर्वे पाणा न हन्तव्यः । Ay 1.4.1. 'All living beings ought not to be killed' न ते कस्स वि सादियच्च । Erz 'You are not to tell it to anybody.' अथि तेण सह वत्तच्च किं पि । Erz 'I have something to speak to him' त भवियच्च एत्थ कारणेण । Nay. 1. 14. 'There must be some reason here' possibility, expectation - कह मए सो नायच्चो । Erz. 'How am I to know him?' certainty होयच्च एत्थ मयकरिणा । Erz 'The rutted elephant must be here.' ता भवियच्च केगावि इमिणा सिद्धपुरिसेण । Erz 'Therefore, this must be a man of miraculous power'

452 They can be used as nouns or adjectives. न एस् अवसरो पच्छा वलियवरस्स । This is not be time for returning.' तथ सरे न हु जुत्त वसियच्च रायईसाण । Vaj. 720. 'The residence of the royal swans there is not proper.'

X GERUND

453 When two actions are performed by the subject one after another the previous one is expressed by the use of the Gerund. त परिमिज्ज वायाए कम्मणा उववायए । Das. 'Having received it with words he should do it with his actions.' सोच्चा जाणइ कल्लण । Das. 4.11. 'Hearing, he knows what is good.'

Sometimes the two actions may not be quite consecutive
daram avalambhiyā na ciṭṭhejjā Das 5 29 'He should not
 stand resting against the door' Sometimes the subject
 may be different *siddhana namo kaccā atthadhammagaim
 suneha me* U 20 1 'Hear from me the course of wealth
 and religion which is told after saluting the liberated souls'
 The subject may be in an oblique case *caṭṭana imam
 deham gantavvā avasassa me* U 19 16 'Abandoning this
 body I must go helplessly'

454 In exceptional cases the gerund may take the
 place of the finite verb त विज्जे परिजानिया। Sut 1 9 10
 'The wise know it'

455 Often the form of the gerund serves the func-
 tion of the infinitive थोऊण जिण समादत्तो। Pau 28 'He
 began to praise the Jina' न तुज्झ भोगे चइऊण बुद्धी। U 13 13
 'You have no intention of abandoning the pleasures'

456 The forms of Gerund may give rise to adverbs.
pecca 'in the next life' *pasajjha* 'with force' *arussa* 'angrily'
ahacca 'suddenly', also preposition *tam uddissa* with
 reference to it *ayasuhā paducca* as regards one's happi-
 ness' *viggham mottuṇa* 'without difficulty' phrases
tti kicca or *katṭu* thinking thus' *tti akaluṇa* knowing it
 to be so'

457 In conjunction with the verb the gerund
 forms a peculiar idiom तए णं से आणंदे समणोवासए जेढ पुत्तं
 मित्तनाइं च आपुच्छइ आपुच्छित्ता सयाओ गिहाणो परिणिक्खमइ। Upa
 69 'Then that Ānanda, the disciple of monks, takes
 leave of his eldest son and relatives, and taking leave
 goes out of his own house'

458 The gerund in *am* is used as in Sanskrit *vijayanā
 takkaram jīvaggaham gēphanti* Nay 2 39 They catch the
 thief V alive'

XI INFINITIVE

459 Infinitives express the motive purpose, intention of an act सो वि न सकइ चोर गेण्डिई। Erz He also is not able to catch the thief अभितुर पारं गमित्तए। U 10 34 'Make hurry to go to the other shore'

460 It is used with a number of verbs to complete the sense घ-ते हृजसि आवेई। Das 2 7 'You desire to eat what is vomited' सो भिखे छद्दुमरिहइ। U 11 14 'He is worthy of getting alms'

461 It is used with nouns, adjectives, prepositions etc नाळ तण्ह विणेत्तए। Das 5 1 79 'It is not enough to quench the thirst' पकाम दाई पकाम भौचु। Nay 1 19 'Enough to give and enjoy' सका सहइ आसाइ कण्डया। Das 9 3 6 'It is possible to bear the thorns with hope'

In a number of cases it has a passive sense *na ya sakho pahaneum* Erz 'He cannot be killed' *na ya tirai kenai gepnum* Erz 'Nobody is able to catch him' *jujjai kaum sogo* Sur 2 140 'It is proper to lament'

462 It is often used for the gerund अचलिमउहं सिरे काई। Pau 3 5 'Folding the hands on the forehead'

The infinitive forms compound with काम, मण पवइउकामो। Vas 7 23 'Desirous of becoming a monk' गन्तुमणो। Vas 4 4 'Wishing to go'

XII PHRASE

463 Simple sentences are put together to form compound and complex ones From the original method of putting two sentences together one after another, there developed two ways of sentence relation called co-ordination and subordination

464 CO-ORDINATION It may be effected without any explicit means and then is called asyndeton when con-

trast is implied सुत्ता अमुणो मुणिणा सयय जागरन्ति । Ay 131 'The ignorant ones sleep the wise always keep awake' With forms of imperative गण्ड इम असि चञ्च मसानस्स पटिउमभाय । Erz 'Take this sword and proceed to the western part of the burial ground' In the description of a series of acts or facts घोर मुहुत्ता अवलं सरीर । U 46 'The moments are terrible and the body is weak' To express causal relation अमखर्यं नीविय मा पमायए । U 41 'Life is perishable do not be careless'

465 Co ordination may be effected by the use of the demonstrative pronoun इओ य उज्जणोए चण्डपज्जीयराया । तस्स दूण सारिह । Erz In U there was a king C The messenger told him'

Sometimes the first sentence may contain a word pointing to the following sentence *santime ya duve thana akamamaranam ceva sakamamaranam taha* U 52 These are the two points of death with or without one's will'

466 Co ordination effected by particles Mere copulation by च वि etc though they show slightly different senses समानसिया । विवाहिया य । Erz He consoled her and married कत्ता सि तुम सुंदर । अह भणिओ पवणचण्डेण । Erz 'Whence have you come, O Beautiful? Then spoke P' अवि य । moreover

In case of enumeration *tava* is used meaning in the first place *acchau tava bhavantaragatisambandho* Vas 10 25 'Let alone in the first place the story of the former birth'

467 The disjunctive particles are वा नड वा अहमा etc किं मणविभनो एव किं वा सच्चदेव एव सगेकुमारो । Erz 'Is this S or is it some delusion of mind? अहमा पु-ठामि इम । Erz 'Or let me ask her

468 Antithesis is expressed by particles like तु परं etc पटु निउणो एव सव्वथ परं महाराय नियपससगेण लज्जन्ति ते महापुरिसा ।

Erz 'Lord he is clever in all but, O king, good men feel ashamed of their own praise'

469 The causal relation is expressed by हि न त अणुसोएसु एवं धम्मा हि पाणिणो 'Do not lament for him, for all living beings are subject to this fate'

470 Adverbs of the demonstrative pronoun are used as conclusive particles चोरग्गहा त न सक्केन्ति गेण्हिउं । सओ नयरे बहुरवो जाआ । Erz 'The police were not able to catch him therefore there arose a great uproar in the town' न य संखयमाहु जीवियं तह वि य बालज्जणो पगम्भइ । Sut 1 2 2 2. 'Life is not to be prolonged and yet the ignorant man boasts'

Sometimes the first sentence may contain a word referring to the following sentence *savve te evam paraveṇis savve pāṇā na hanīvā* Ay 1 4 1 1 'All of them preach thus that all beings are not to be killed'

471 When an affirmative sentence is joined with a negative one the negative particle is followed by others like तु, उण etc विणएण य सप्पुरिसा नमति न हु कस्स वि भएण । Vaj 'God men bend with modesty but not from fear of anybody'

With two negative sentences the second contains a particle beside the negative न एकस्मि पडियरि दोलि कर-वालाइ मायन्ति न य अलोगिय सिलं कोइ चेट्ठइ । 'In one sheath two swords do not remain nor does one lick a slab without salt'

472 SUBORDINATION* asyndeton अलं बालस्स संगेण वेरं चेट्ठइ भएणो । Ay 1 1 2 4 'Enough of friendship with a fool, by which one increases hatred'

473 The subordinate clause is introduced by the pronoun ज अभिय कोवि जो मं सिक्खावेइ । Erg 'Is there some-

body who can teach me ?' or pronominal adjectives like
 जारिस मूलदेवेण वि एरिसो सुमिणो दिहो जारिसो मए। Erz 'M saw
 a dream as I did' or pronominal adverbs 'मा भणसु य जं न
 कहिय ति। Erz 'Do not say that you were not warned'

474 जहा expresses comparison जह एए तह अण्णे। Sanm.
 1 15 'Just as these so also others' It states the result :
 कुणह पसाय जहा मे जओ होइ। Vas 106 21 'Show me the
 favour so that I may be victorious' It sets forth objects of
 verbs 'to know,' 'hear' etc. भोगे समणान सुणेह जह सुंजन्ति
 भिक्षुणो एगे। Sut 1 4 1 3 'Hear the enjoyments of the
 monks, how some monks enjoy them'

475 जया, जइया, जाहे are mainly temporal in sense.
 They are followed by तया, तइया, ताहे and also अह.
 जया जीवमजीवे य दो वि एए वियाणइ। Das 4 14 'When he
 knows both the living and lifeless things'

476 जाव with its correlative ताव expresses simultane-
 ous actions जाव न एइ आपसे ताव जावइ सो दुर्ही। U 7 3 'As
 long as the guest has not come so long does that poor
 animal live' It expresses a future action जाव एस कुमारे
 रजपुरावहनजोगो होइ ताव अम्हेहि एय रज्ज पालियव्व। Erz 'We
 should protect this kingdom until this prince is able to
 carry the yoke of the kingdom' With न it points out
 an action of the past सूर मज्झइ अप्पाणं जाव हूह न सेवए। Sut
 Sut 1 3 1 3 'He considers himself brave as long as he
 has not experienced the hard life' With first person it
 states the intention विसज्जेइ म जाव न जाणामि। Vas 9 12
 "Allow me to go so that I will know"

477 जइ introduces a relative sentence कुइ साहसु जइ
 जाणासि। Erz 'Tell me clearly if you know' With वि it
 means 'although' जइ वि य नगिजे किसे चरे। Sut 1 2 1 9
 'Even though he wanders naked and lean' It may
 express a condition जइ चंदो किं बहुतरएहि। Va 266 'If

there is moon what is the use of many stars?' With future condition जइ इत्तो निगमो होज्जा तो अलं मे भोगेहि । Vas 10 2 'If I can get out of this I will have no more desire for pleasures' With a past condition त जइ सच तुम्हहि भासिय त कुण्ह पसाय । Vas 93 15 'If you have spoken the truth then show me the favour' With hypothetical condition जह ह होन्तो तो ने सुसासिए करन्तो । Vas 16 20 'If I were there I would have punished them well'

478 The direct narration is introduced by इति which is placed at the end अणगारो मो ति एो पवयमाणा । Ay 1 12 2 'some saying that they are monks' It may merely express one's thought आरभनं दुक्खमिण ति नया । Ay 1 3 1 3 'knowing that this misery is due to sinful activity' It may express the reason अलाभो ति । सोयए । Ay 1 2 5 3 'He should not lament because not getting' It may form an explanation of a word कह दाहि ति आसाए गच्छ । He goes with the hope that he will give him tomorrow' Instead of इति जहा may be used which precedes the statement चिन्तिय च नेग जहा । Erz 'He thought that'

XIII WORD ORDER

479 The word order in AMg is free to a considerable extent and only general tendencies forming the so-called normal word order can be pointed out These tendencies may be counteracted by the occasional order of words caused by the desire to emphasise a particular part of the sentence By the very nature of the subject only prose works can be taken into account as the metrical demands make the order of words in verses extremely free

480 In a normal sentence the subject begins it and the verb closes it All other parts of speech are put between

them *ahameyam paumavarapundariyam unuikkhissāmi*
 Sut 212 'I will pluck this excellent lotus' In an
 interrogative sentence the intonation alone decides the
 question *vatthassa sohi bhava? hantā bhava?* Nay 15.
 'Will the cloth become pure? Yes'

481 The predicate is usually placed after the subject
te hu muṇi parinnayakamme tti bemi Ay 111 That sage
 has known the Kamma, thus do I say' It may be placed
 before when emphasised *dhannao nam tao ammayāo* Vip.
 40 'Fortunate indeed are those mothers'

482 Adjectives precede the nouns which they qualify.
tassa ya bambharāno uttamavamsasambhuya maharayo
cattari mittā āsi Erz 'That king B had four friends who
 were great kings and born in noble families' They may
 follow if they form a long list *sapparūvam viuvai ugga-*
visam candavisam Upa 107 'He produces the form of a
 serpent of terrible poison, of deadly poison A predicative
 adjective always follows the noun *kappaṃ nigganathanam*
pakke talapalambe abhinne va bhinne va padigahuttāe Kal
 13 It is allowed to the N monks to accept the ripe ears
 of Tala whether broken or not'

483 Words in apposition usually precede the substan-
 tives *sahañjam namam nayaṃ hottha* Vip 88 'There
 was a town by name S'

484 A pronominal form usually stands at the beginning
 of the sentence *tassa ya purimatalassa nayarassa* Vip 57.
 'Of that town of P' The interrogative pronoun always
 begins the sentence *kham nam putta mama tutthi bhavi-*
ssai Nir S6 'How can I be satisfied, my son?'

485 The vocative may stand at the head of the sentence
 as it does not form an integral part of it *goyamā : samane*
bhagavam mahare bhagavam goyamam evam vayasī Bhag
 1514 'O Goyama, thus spoke the venerable ascetic M to
 G' Words like *detanuppiya* and *bhante* never stand at the
 beginning

486 The accusative object immediately precedes the

verb *viṇayaṣṣa khattiyassa dhammam aikkhaṃ* Vip 11. 'He preached religion to king V' Of the two accusative objects the personal one is put first *mahabalam rāyaṃ eyamaṭṭham vinnaveṇṇi* Vip 74 'They request this thing to king M'

487 The instrumental of condition immediately precedes the verb *kāle kumāre nerāṇesu nerāyattāe uvavanne* Nir. 18 'Prince K was born in the hellish beings as a hellish being' The instrumental of the subject comes earlier *assim ceva desa-kāle purājanavaena rājā vinnavio* Erz 'At that time and place the king was requested by the people of the town and country' The instrumental of the means stands between the subject and the verb *vaheṇa egeṇa ceva sareṇa do vi vinivaiya* Erz 'The hunter killed both of them by one and the same arrow'

488 The dative of purpose occupies the last place *tae ṇaṃ ahaṃ goyamā kummaḡgāmaṃ naṃyaraṃ sampaṭṭhe viharāe* Bhag 15.1 'Then, O Goyama, I started to the village K for wandering' With an auxiliary verb it may precede *ayanke se vaḥaya hoṃ* Das 11 'The disease may result in his death'

489 The ablative of comparison always precedes the other word *aḥṇarākāraṇāṇo ya puṇṇakayapaṇipāṇaṃ varam* Sag 'It is better to protect what is already done than to create new things'

490 Genitive normally precedes the word it qualifies. *pañcaṇhaṃ corasaṇaṃ ahevaccam* Vip 59 'Lordship of five hundred thieves' Genitive dependent on numerals follows *aṭṭhasaṇaṃ mahanaḍḍāraḡaṇaṃ* Vip 107 'Eight hundred Brahmin boys' Emphasis may also lead other types of genitives to follow the noun *aḥo duḡḡayaṭṭam moḥassa* Erz 'O the difficulty of conquering delusion'

491 The place of the genitive absolute is usually after the subject of the sentence *jaṃ kumaṛā saṃve ekkapaṇe ceva peccantaṇa ceva aṃha daddhā* Sag 'that all the princes were suddenly burnt while we were looking on' It may stand at the beginning when closely related to the

previous sentence *evam tesim mannantāṇa samāgao ego*,
 dio Sag 'While they were thus thinking, there came a
 Brahmin'

492 The locative of time and place heads the sentence
 and the more general clause preceds the more definite So
 also other cases thus used *tenam kāleṇam tenam samae-*
ṇam campā nāmam nayarī hotthā Upa I 'At that time and
 period there was a town by name C' So also the locative
 absolute. *pacchimadisae gae sūre uvaḷḷo saravarāo ajjautto*
 Erz 'When the sun had gone to the estern direction my
 husband came out of the lake'

493 The participles taking the place of the verb come at
 the end of their clause *seṇṇiyassa ranno antaram jāva*
mammam va alabhamane Nir 35 not getting a weak point
 of king S' In narration they may be placed earlier for
 emphasis *annaya parambhya cittasabha rasna* Erz 'At
 some time the king began a picture hall' The gerund
 usually ends its own clause *matthae añjalim kattu evam*
vayasi Kal 37 he spoke with folded hands on the head'
 It may come at the beginning because of emphasis
avīyamūna kassakassam agamūna janavavayam Erz With-
 out thinking of the proper and improper acts, neglecting
 the blame of the people' The infinitive tends to occupy the
 last place *tam seym khalu mamam eyam purisam ginhittae*
 Upa 138 'So it is proper for me to catch this man'

494 The normal place of the verb is at the end But it
 may come first when stressed *santi ime tassa pāṇā* Ay 1.1
 6 These are the living beings A word may attract it *evam*
souna gaya kappam Erz 'Having heard this they went to K.'
 The imperative forms naturally occupy the first place.
muñcasu uveyam avalambasu dhirayam Erz 'Abandon
 dejection, take up courage' Of two imperative forms one
 goes at the end *tam gaccha ṇam ananda eyamattham*
parikahehi Bhag 151 'Go, Ananda, and tell this thing'

495 The normal place of the adverb is before the verb.
bhujjo bhujjo uvadamsemi Sut 2 1 7 I will show again

verb *viṇayaṣṣa khattiyassa dhammam āikkhaṭṭi Vip 11*. 'He preached religion to king V' Of the two accusative objects the personal one is put first *mahābalaṃ rāyaṃ eyaṃmattham vinnaveṇṇi Vip 74* 'They request this thing to king M'

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variability both in the arrangement of words and the endings. This fact has led to the oft-cited dictum that there is no rule which guides the arrangement of words in Prākṛit compounds. This is true to a limited extent and we know that the minute rules of Sk. grammarians were sometimes discarded by the classical writers themselves. The Prakrit grammarians do not deal with compounds, and we have to follow the lead of Sk. and Pāli systems.

502 Compound is the name given to expressions produced by putting together two or more words to form a grammatical unity with a peculiar meaning of its own. The words thus used are usually nouns, adjectives and adverbs. According to the relation that exists between the words used to form the compound they are divided into four different groups with further subdivisions. They are द्वंद्व or Copulative, तत्पुरुष or Determinative, यद्व्ययीषद् or possessive and अव्ययीभाव or adverbial compounds.

503 A द्वंद्व compound consists of two or more nouns put together to express them either individually or collectively. If the compound were not used the idea of the compound would have to be expressed by the use of च 'and' with its members. In few cases वा 'or' is required. Thus *dvandva* formed of the two members भक्ष 'food' and पाण 'drink' भक्षपाण will be dissolved as भक्ष च पाण च 'food and drink'.

504 When this compound has the gender of the final member and the number of its constituents it is called इतरेतरद्वन्द्व. Here the things are viewed individually; समणमाहणा = समणा य माहणा य 'monks and Brahmins' बीयहरियाइ = बीयाई च हरियाई च 'seeds and grass' धम्मदुकाम = धम्मो य अहो य कामो य 'religion, wealth 'and pleasure'.

and again ' If emphatic it may come first *khippameva bho detānuppiya* Upa 206 'Quickly, O beloved of the gods '

496 The negative particle comes before the word which is to be negated *aññam puna se na janāmo* Sut 2 1 7 'We, however, do not know its meaning ' At the beginning, if the whole sentence is to be negated *no ya khalu eyam paumavarapondariyam etam unnikkheyavvam* Sut 2, 1 6 'This lotus is not to be plucked in this manner '

497 In rare cases the prefixes of verbs are separated. *taya sam va jahāsi se rajam* Sut 1 2 111 'He casts off the dust like skin ' Prepositions used with nouns usually follow them *egam sahammiyam samuddissa* Ay 2 1 'With reference to a co-religionist ' The inverse order may be met with in special cases *uddham pāyatalā* Sut 2 1 9 'Above the sole of the foot '

498 Unaccented particles occupy the second place *tam seyam khalu amham* Vip 165 'So it is better for us ' *aha, evam, avi* may begin a sentence

499 The subordinate clause introduced by the relative pronoun precedes the principal clause *je sappurissā havanti te maraṇavasānam na bohu mannanti* Erz 'Those who are good do not care much for the calamity of death ' The conditional clause usually precedes but sometimes may follow *rakkhami aham tumam ja bhumihaarathio mamo putte padhessi* Erz 'I will save you if you instruct my sons living in the underground cell ' The direct narration with *its* precedes *ha muṭṭho muṭṭho tti kaluṇam vahaṇanto* bag 'Crying piteously that he was robbed '

500 Loose and additional clauses may come at the end : *no kappas nigganathanam asanam va paḍiggāhettae nan-nattha egeṇa sejjasanthareṇam* Kal 1 43 'It is not allowed for N monks to take food etc except a bed and a mat '

XIV COMPOUNDS

501 The compounds of the AMg language are closely modelled on those of Sanskrit but show a greater

variability both in the arrangement of words and the endings. This fact has led to the oft-cited dictum that there is no rule which guides the arrangement of words in Prākṛit compounds. This is true to a limited extent and we know that the minute rules of Sk grammarians were sometimes discarded by the classical writers themselves. The Prākṛit grammarians do not deal with compounds, and we have to follow the lead of Sk and Pālī systems.

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रोगायकाण = रोगा य आयका य तैसि 'of diseases and ailments'
 गपुरट्टालगाणि = गोपुराणि य अट्टालगाणि य 'towers and turrets'
 The canonical prose is fond of such compounds and long lists of words are put together कीडपर्यगा, कूधुविचीलिया, पाणभूयाइ, जीवाजीवे, गमणागमणे, दसमसएहिं कामभोगा, राइसरतलवर-
 माडम्बियझेडुम्बियसेहिंसत्यवाहाग, सिंघाडगतिगचउकचरमहापहपहेसु, माहणस्त्रितियवइस्समुदे, तिहिकरणदिवसनक्खत्तमुहुत्तसु, सयपागसहस्स-
 पागेहि गामनगरागरसरिसिरिगिरिसरकाणणाइ

505 When such a compound is used in the neuter gender and singular number it is called समाहारद्वंद्व Here the things are viewed collectively मससाणियं = मस च साणियं च 'flesh and blood' अन्नपाण = अन्न च पाण च 'food and drink' वत्थगध = वत्थं च गधो य 'garment and scent' तणकट्टसकरं = तणं च कट्टं च सकरा य 'grass, wood and gravel' सयणासणवत्थं = सयणं च आसणं च वत्थं च 'bed seat and garment' दासपारुसं = दासो य पुरिसो य 'slaves and servants' Other examples are 'असणपाणसाइमखाइमस्स, गधेण, पुप्फवत्थगधमल्लाएकाराहारं, मित्तनाइ-
 नियगसयणसबन्धिपरियणेण, इट्ठोसक्कारसमुदणं, कणकुण्डग

506 The distinction between these two varieties is often overlooked The compound is found sometimes to follow the first and sometimes the second variety. रंधमल्ल or गधमल्ल पाणभूर्यं or पाणभूयाइ Examples which require वा 'or' are निंदापसेसासु = निंदाए वा पससाए वा 'to-
 wards censure or blame' लाभालाभे = लाभे वा अलाभे वा 'in profit or loss' चाण्डालवोक्खसो = चाण्डालो वा वाक्खसा या 'either a C or a V'

507 Two or more adjectives may form a द्वंद्व when they refer to different things उच्चनाय = उच्चं च नीयं च 'low or high' उच्चावय = उच्चं च अवयं च 'high and low' कल्लापपावर्ग = कल्लान वा पावर्ग वा 'good or bad'

The grammarians do not admit *dvandvas* of two adjectives or participles used as adjectives

508 A तत्पुरुष compound consists of two words of which one determines the sense of the other by qualifying, explaining or specifying it. Its two main varieties are the तत्पुरुष proper, where the relation between the two words must be expressed by a case other than the Nominative and कर्मधारय where the two words stand in apposition.

509 According to the case required the तत्पुरुष is divided into six groups (i) द्वितीया पुढविनिस्सिय = पुढवि निस्सिय 'resorting to the ground' अन्तेडरगण = अन्तेडरं गण 'gone to the harem' परिसागण = परिम गण 'gone to the assembly' आसारुढो = आस आरुढो 'mounting a horse.' (ii) तृतीया देवगंधर्वमनुस्सपूइय = देवगंधर्वमनुस्सेहिं पूइय 'worshipped by gods, men and Gandharvas' साहुपूइय = साहुणा पूइय 'honoured by the sage' उण्हाभितसे = उण्हेण अभितसे 'tormented by heat' चरबुदिहा = चखुणा दिहा 'seen by the eye' जाइअधे = जाइय अधे born blind (iii) चतुर्थी भिखला-परिया = भिखलहा चरिया 'wandering for alms' भिखलहालो = भिखलहा कालो time for begging' उदगदाणि = उदगढे दोणी 'a vat for water' उदगभवणाणि = उदगढा भवणाणि houses for water' (iv) पचमी मालोइड = मालाओ आहड brought from an elevated place' रुखउडग = रुखाभा पडग 'falling from the tree' मरणभय = मरणाओ भय 'fear of death' मज्जपमाय-विरओ = मज्जप्पमाण्हितो विरओ 'abstaining from wine and fault' सकाभीओ = सकाण् नीओ 'fearing doubt' (v) पष्ठी : भासादोसे = भासाण् दोसे 'faults of speech' निगसायण = जिगण भासादोसे = भासाण् दोसे 'at the preaching of the Jinas' रत्तमूले = रत्तस्स मूले 'at the root of the tree' गामसवे = गामाण् सवे 'hundred villages.' (vi) सप्तमी अगागसे = अगारे वासे 'living in the house.' अमगिडे = अमसु गिडे 'attached to pleasures' राइभायण = राओ भायण 'eating in the night' Other examples are - संगामताम पत्तपुष्ककलोउवेर नागारयगपडिउण्णे, मिहिमत, रायविण्ड, सिद्धिमगं जावनिगाय, दोसवज्जियं, परागार, पागाहिद्वे, महुकारसमा, उदउल नागदमगसंपवे, अथनवूत्त, पागवहा, सवसवण्, देउलीग, आसणगओ, मनोगय, गोयरगपविड, वाससय, हाथागया, मखुमुद, सवण्डुवराहीणे, घवसित, बुद्धपुत्त

510 Sometimes the case termination of the first member is not dropped when the compound is called
 अलुक् तत्पुरुष अतेवासी = अते वामी 'living near' a pupil,
 देवानुप्पिय = देवान् विप् 'dear to the gods' खेयर = सचरो
 'roving in the sky'

511 In a कर्मधारय the two words stand in apposition, one qualifying the other. It has different varieties according to the nature of both the words used in it.

(i) When the first word is an adjective सीऔदग = साय उदग 'cold water' पहरिकुवस्सय = पहरिक उवस्सय 'empty residence' पुग्गकम्माइ = पुग्वाइ कम्माइ 'former deeds'. महवण्ण = महा वण्ण 'great vow' नीयदुवार = नीय दुवार 'low door' (ii) When the second member is an adjective : पुरिसुत्तमे = उत्तमे पुरिसे 'best man' पहारगाढे = गाढो पहारो 'deep wound' पुष्पसुहुम = सुहुमे पुष्पे 'fine flower' धम्मणुत्तर = अनुत्तर धम्म 'highest religion' (iii) When both the members are adjectives साउण्ह = सोयं च उण्ह च 'hot and cold' दुस्सलीपदिणीय = दुस्साले य पदिणीय य 'of bad conduct and inimical' (iv) When both members are nouns पिवासपरिसेह = पिवासा एव परीसेह 'the difficulty of thirst' धम्महिय = धम्म चिय हिय 'the welfare as religion' दयाधम्मो = दया एव धम्मो 'religion consisting of compassion' मायासल्ल = माया एव सल्ल 'the dart of deceit' बड्ढपायथो = बड्ढो पायथो banyan tree' कट्टसगड्डिया = कट्टमई सगड्डिया 'a wooden cart' (v) When the first member is a participle कभायण = कुच्छिय भोयण 'bad food' दुस्सह = दुक्खेण सज्झ 'difficult to bear' सुच्छिन्ने = सुदु छिन्ने 'well cut' (vi) When the first member is a negative particle (called नञ् तत्पुरुष) अविणीय = न विणाय 'not disciplined' असंसत्त = न संसत्त 'not attached' अदीणो = न दीणो 'not down cast' (vii) When both the members are verbal derivatives कीयग = कीय च कई च 'bought and prepared' (viii) When the first member is an adverb अइभूमी = भूमिं अइ 'beyond the limit' अइद्वो अइ देवो 'greater god' अइदूर = अइ दूर 'very far' अहुणो वलित्त = अहुणा उवलित्त 'newly besmeared' परमदुच्चर = परमे दुच्चर 'exceedingly difficult' (ix) When one member

forms the standard of comparison : मुहकमल = मुह कमल विय 'a lotus like face' गामकण्टया = गामाण कण्टया विय 'like thorns to the senses' समुद्रगंभीरो = समुद्रो विय गंभीरो 'grave like the ocean' Other examples are गीलुष्पल, परलोगो, श्रध्वहिरा, तवोकम्मं पुरेकम्म, महालदं, उत्तिणोदग, देसंतरं, भारण्डपल्ली, पुण्वसंजोग, काउरिसी, चिराघायं, असेभता

512 A variety of कर्मधारय is called द्विगु when one of the members is a cardinal number and the whole is used as a singular word तिहुयणं = तिण्हं भुवणाणं समाहारो 'the three worlds' दोमास = दोण्हं मासाणं समाहारो 'two months' छजीवणिया = छण्हं जीवनिगायाणं समाहारो 'six groups of living beings' चउरंग = चउण्हं अंगाणं समाहारो 'four limbs'

513 Another variety of तत्पुरुष is called उपपद when the second member of the compound is a verbal derivative without an independent existence कुमगारो = कुम्भं करेहं ति 'potter' सुहदो = सुह देहं ति 'giving happiness.' सुसावाहं = सुस वयहं ति 'speaking falsehood' सागरगमा = सागरं गच्छहं ति 'going to the ocean' तिदुयरक्खयासी = तिदुयरक्खे वसहं ति 'living on the Tinduya tree' अण्डया = अण्डाभो जाय ति born from an egg' मुहाजीवी = मुहा जीवहं ति 'living without a profession' दोसग्गु = दोस जाणहं ति 'knowing the fault' तिथकरो = तिथं करेहं ति founder of a religious system' Other examples are चित्ताणुया सुदोवघाहं, अत्तगवेसण, तंतुने, निजरापेही पावकारी, पट्टिबुद्धजीवी, अणाकरे, पसायपेही

514 When an attribute is compounded with a noun and the whole compound qualifies another noun but none of the words of the compound separately do so it is called a बहुव्रीहि While dissolving the compound the relation is to be pointed by the use of the relative pronoun ज 'which' in different cases

(i) Noun qualified by an adjective महिद्विष = महा इद्विषो जस्म सो 'having great fame' घोरपरक्कमो = घोरो परक्कमो जस्म सो 'of terrible power.' पावदिही = पावा दिही जस्म 'of sinful view' जिहंदिण = जिपाहं इदिपाहं जेण 'who has conquered the senses' मारण = निगाभो रभो जग्गा 'free from defilement' पुदोसत्ता = पुदो सत्ता जीप 'having separate living beings'

(ii) Adjective following the noun आयरवित्तपु = रत्तिवित्तो

517 CONJUNCT CONSONANTS II

क्व	= क्त, कथ, = कथ, कय = क्य, कम् = क्य, कय = कक, क = कक
ख्य	= कख. [क = कक, कव = कक, क्ष = कछ, कख.
ण	= गग, रद = द, रथ = द, म = गग, रम = दम, म, रथ,
म	= गय. [म = गग.
च्य	= च
छ	= चछ
ज	= ज, जय, ज, जव = जज
ट्क	= कक
ङ्ग	= गग, ङ = वव
ढ्य	= ङ
ण्य	= णग, णव = णग
त्क	= कक, रख = कख, रन = क्त, रप = क्य, रक = कक, रय = च;
थ्य	= कछ [त्र = क्त, रव = क्त, रस = कछ.
ड	= गग दध = गय, दद = दव, दभ = दम, द = जज, द = द, द
	द = द, दव
ध्य	= जज, ध = द, धव = जज, द.
न्य	= मम, न्य = न, न्य = न.
स	= क्त, प्य म, सल = क्य, सस = कछ.
ञ	= जज, दद = द, दध = द, म = दव
म्य	= दम, म = दम.
न	= न, म्य, मल = मम.
य्य	= जज
कं	= कक, खं = कख, गं = गग घं = गय, चं = च, चं = कछ. जं = जज, क्षं = जज, णं = णग, तं = क्त, दं = कथ, दं, दं = द, द, धं = द, द, पं = क्य, यं = दय, मं = दम; मं = मम, यं = जज, यं = दव
लक	= कक, ला = गग, लप = क्य, लक = कक, लय = दव
व्य, व	= दव. [लम = मम, ल्य, लय = ल
श	= कछ, शन = णद, शम = गद, शय, श, श, श = क्य, क क = कख ए, ए = द, ण = गद, ल, ल = क्य, ला = गद ल्य, लव = क्य
स्क, सख	= कख, सन, सय = कथ, द, श = गद, स, सक = कक, सम = गद स्य, सव = क्य
ह, ह	= गद, ह = गद, ह = जज, ह = दद, ह = दम

518 DECLENSION OF NOUNS AND ADJECTIVES

Case	Mas Neu अ	Mas Neu इ	Mas Neu उ	Fem आ	Fem इ	Fem ई	Fem उ	Fem ऊ
Singular { Nom Acc Inst Abl Gen Loc Voc }	देवो, वण	मुणो, देहि	साहु, महु	माला	रई	मही	धेणू	तणू
	देव, वण	मुणि, "	साहु, "	माल	रईए	महीए	धेणूए	तणूए
	देवण	मुणिणा	साहुणा	मालाओ	रईओ	महीओ	धेणूओ	तणूओ
	देवाओ	मुणोओ	साहुओ	मालाए	रईए	महीए	धेणूए	तणूए
	देवसि	मुणिओ	साहुमि	मालाए	रईसि	महीए	धेणूमि	तणूए
	देव, देवसि	मुणिसि	साहुमि	माले	रई	महि	धेणु	तणु
Plural { Nom Acc Inst Abl Gen Loc }	देवा, वणाइ	मुणिओ, देहीइ	साहुओ, महुइ	मालाओ	रईओ	महीओ	धेणूओ	तणूओ
	देवे, "	मुणाहि	"	"	रईहि	"	धेणूहि	तणूहि
	देवेहि	मुणीहि	साहुहि	मालाहि	रईहि	महीहि	धेणूहि	तणूहि
	देवेहिओ	मुणीहिओ	साहुहिओ	मालाहिओ	रईहिओ	महीहिओ	धेणूहिओ	तणूहिओ
	देवान	मुणीण	साहुण	मालाण	रईण	महाण	धेणूण	तणूण
	देवसु	मुणीसु	साहुसु	मालासु	रईसु	महासु	धेणूसु	तणूसु

519 IRREGULAR DECLENSION

	कृता	विधा	माया	राया	अप्या	अरहं
Subjunctive	कृता	विधा	माया	राया	अप्या	अरहं
	कृता	विधा	माया	राया	अप्या	अरहं
	कृता	विधा	माया	राया	अप्या	अरहं
	कृता	विधा	माया	राया	अप्या	अरहं
	कृता	विधा	माया	राया	अप्या	अरहं
Plural	कृता	विधा	माया	राया	अप्या	अरहं
	कृता	विधा	माया	राया	अप्या	अरहं
	कृता	विधा	माया	राया	अप्या	अरहं
	कृता	विधा	माया	राया	अप्या	अरहं
	कृता	विधा	माया	राया	अप्या	अरहं

520 - DECLENSION OF PRONOUNS

Interrogative etc.				
Demonstrative				
1st Per	2nd Per	Mas.	Neu	Fem
Interrogative etc.				
Nom	तुम	सो एतो	त एयं	सा एसा
Acc.	"	त एय	" "	त एय
Inst.	तुमाओ	तेण एण्ण		ताए एयाए
Abl	तुह	ताओ एयाओ		ताओ एयाओ
Gen	तइ	तस्स एयस्स		ताए एयाए
Loc.		तेसि एवसि		तीए एईए
Interrogative etc.				
Nom	अइ	ते एए	ताइ एयाइ	काओ जाओ
Acc.	मम	"	" "	काओ जाओ
Inst.	मए	"	" "	काओ जाओ
Abl	ममाओ	"	" "	काओ जाओ
Gen	मइ	"	" "	काओ जाओ
Loc.	मइ	"	" "	काओ जाओ
Interrogative etc.				
Nom	अइ	ते एए	ताइ एयाइ	काओ जाओ
Acc.	अइ	"	" "	काओ जाओ
Inst.	अइ	"	" "	काओ जाओ
Abl	अइ	"	" "	काओ जाओ
Gen.	अइ	"	" "	काओ जाओ
Loc.	अइ	"	" "	काओ जाओ

521 NUMERALS

	एक			द्वे	ती	चत्वारो	पञ्च
	Mas	Fem.	Neu				
Singular	Nom	एकौ, एके	एक	<div> <div> { <div>दो हुवे दोणि</div> <div>दोहि</div> <div>दोहिलो</div> <div>दोण्ह</div> <div>दोसु</div> </div> <div>P/Plural</div> </div>	तओ तिणि	चउरो	एच
	Acc.	एक	एक	"	"	"	"
	Inst.	एकेण	एकेण	तीहि	तीहि	चकीहि	पचहि
	Abl.	एकाओ	एकाओ	तीहिलो	तीहिलो	चऊहिलो	पचहिलो
	Gen	एकस	एकए	तिण्ह	तिण्ह	चऊण्ह	पचण्ह
	Loc.	एकसि	"	तासु	तासु	चऊसु	पचसु

522 CONJUGATION OF CLASS I

	Present	Imperative	Potential	Past	Future	Pass
Singular	I P. वाचामि II P. वामिनि	वातायु वामयु वावादि वास	वासेज्जामि वासेज्जासि	वासिःथा "	वासिस्सामि वासिस्ससि	वासिज्ज दास
	III P. वामइ	वामउ	वासे वासेज्जा	"	वासिस्सइ	Cau वासोवे दावे
	I P. वामामो	वावामो	वास ज्जाम	वासिगु	वासिस्सामो	Ger. वासित्ता वासिऊण
Plural	II P. वामह III P. वामन्ति	वामह वामन्तु	वामेज्जाह वामेज्जा	" "	वासिस्सह वासिस्सन्ति	Inf. वासिउ वासित्तए
Participles	वागन्त वागमाण		वासिणज्ज वासियज्ज दट्ठग	वासिय विट्ठ		

522 CONJUGATION OF CLASS II

	Present	Imperative	Potential	Past	Fut.	Causal
Singular I P. II P. III P.	करेति करेसि करेद्	करेसु करेसु करेहि वर करेउ	करेउजामि करेउजासि करेउजा कुज्जा	करिथ्या " "	करिस्तामि काहिमि वरिस्तासि काहिसि वरिस्तद् काहिद्	करावे करे Pass. वरिज्ज किज्ज
	I P. II P. III P.	करेमो करेह करेन्तु	करेउजाम करेउजाह करेउजा	वरिसु " "	करिस्तामो काहिमो करिस्तद् काहिद् वरिस्तन्ति काहिन्ति	Genund. करिस्ता करिउज्ज
	Participles करन्त (रे) करमाण (रे)		कराणिज्ज कायव्व कज्ज	कय करिय		Inf. वरिउ करिउण

524 CONJUGATION OF CLASS III

	PRESENT	IMP	POT	PAST	FUT	PASS
{ I P. II P III P } Subjunctive	गा(या)मि नेमि	गा(या)मु नेमु	गाएज्जामि नेज्जामि	गाइथा नेइथा	गाइस्सामि गाहिमि ने(इ)स्सामि नेहिमि	गाइज्ज नेज्ज
	गा(य)सि नेसि	गा(या)हि नेमु नेहि	गाएज्जासि नेज्जासि	गाइथा नेइथा	गाइस्ससि, नेहिमि ने(इ)स्ससि, नेहिइ	Cau. गावे नेयावे
	गा(य)इ नेइ	गायड, नेड	गाएज्जा नेज्जा	गाइथा नेइथा	गाइस्सइ, नेहिइ	Gerund गाइत्ता गाइऊण नेइत्ता नेइऊण
{ I P II P III P } Infinitive	गा(या)मो नेमो	गा(या)मो नेमो	गाएज्जाम नेज्जाम	गाइसु नेइसु	गाइस्सामो, गाहिमो ने(इ)स्सामो, नेहिमो	Inf गाड, गाइत्तए नेड, नेइत्तए
	गा(य)इ नेह	गा(या)ह नेह	गाएज्जाह नेज्जाह	गाइसु नेइसु	गाइस्सह, गाहिह ने(इ)स्सह, नेहिह	
	गायन्ति नेन्ति	गायन्तु नेतु	गाएज्जा नेज्जा	गाइसु नेइसु	गाइस्सन्ति, गाहिन्ति ने(इ)स्सन्ति, नेहिन्ति	
Participles	गायन्त गायमाण नेन्त		नेज्ज नेज्ज, गायणिज्ज नेइयन्व, गाइय०व	गीय गाइय नीय नेइय		

525 PARTICIPLES

Name	Termination	Construction	Remark
Present active Participle	अङ्ग, अङ्ग	Subject is put in the Nom. Object in the Acc. Participle agrees with the Subject	Denotes a present action, & is mostly used as an adjective or to serve the function of a subordinate clause.
Present passive Participle	अङ्ग, अङ्ग added to the Passive base	Subject in the Inst. Object in the Nom. Part. agrees with the object	Scarcely used
Past passive Participle	अङ्ग, or taken from 'k	A Of transitive verb Subject in the Inst. Object in the Nom. Part. agrees with the object B Of intransitive verb Subject in the Nom. Part. agrees with the subject C with the object & a whole sentence, or not expressed Subject in the Inst. Part. in Neu Sing	Used ordinarily to express the past action
Past active Participle	अङ्ग added to the Past Passive part.	Subject in the Nom. Part. agrees with the subject Acc. The Part. agrees with the subject	Scarcely used
Potential passive Participle	अङ्ग, अङ्ग or taken from Sk.	A Subject in the Inst. Object in the Nom. Part. agrees with the object B When the object is a whole sentence the Part. in the Neut. Sing	Denotes obligation, duty, necessity, desirability, possibility etc.

ARDHA MĀGADHĪ ENGLISH GLOSSARY

अद्वैत (अतिक्रान्त) *p p* clapsed, passed

अईय (अतीत) *adj* past, gone

अक्खाय (आख्यात) *p p* preached

अगारवास *m* household

अग्नि (अग्नि) *m* fire

अचक्षुअ (अचक्षुष्क) *m* blind man

अचतं (अत्यन्त) *adv* excessively

अच्छ (आस्?) *v* to be

अजर्य (*अयतन्) *ind* carelessly

अज्जउत्त (आर्यपुत्र) *m* lord, sir

अजुत्त (अयुक्त) *adj* improper

अट्ठ (अर्थ) *m* thing, fact

अट्ठ (अवट) *m* well

अणवज्ज (अनवद्य) *adj* faultless, free from sin

अणसणा (अनशन) *f* fast

अणिट्ठ (अनिष्ट) *adj* bad

अणिट्ठयर (अनिष्टतर) *adj* worse

अणुक्कवा (अनुक्कवा) *f* compassion

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A M 15

अणुगगह (अनुग्रह) *m* favour

अणुसासिय (अनुशासित) *p p* instructed

अर्थगम (अस्तंगम्) *v* to set

अधामय (अस्तमित) *p p* set

अदिस्स (अदत्त) *p p* not given

अट्ठहम (अर्धाष्टम) seven one-half

अन्न *n* food

अन्नथ (अन्यत्र) *adv* elsewhere

अप्पे (अन्वे) *v* to follow

अपज्जत्त (अपर्याप्त) *adj* insufficient

अप्प (आत्मन्) *m* self

अप्पमाय (अप्रमाद) *m* carefulness

अप्पलाभ (अल्पलाभ) *m* getting less

अप्पहिण (आत्महित) *n* one's welfare

अफल *adj.* useless

अट्ठमाय (अट्ठमर्थ) *v* to request

अमच्च (अमात्य) *m* minister

अमय (अमृत) *n* nectar

अर्द्धत, अर्द्धत (अर्द्ध) *m* prophet
 अलंकार *m* ornament
 अलिय (अलीक) *adj* false
 अवक्षम (अपत्रम्) *v* cross
 अवतरत्त (अपररात्र) *m* later part of the night
 अवतिवद् (अवन्तिपति) *m* king of A
 असद्य (असत्य) *adj* false
 असार *adj* worthless
 असाहु (असाधु) *adj* wicked
 अहम्म (अधर्म) *m* irreligion
 अहवा (अधवा) *ind* or
 अहिम (अधिक) *adj* more
 अहिगार (अधिकार) *m* authority
 अहिसिक्त (अभिषिक्त) *p p* coronated
 अहिंसा *f* non violence
 अंतर (अन्तर) *n* difference
 अंतियं (अन्तिक) *ind* near
 अंध (अन्ध) *m* blind man
 आउय (आयुष्क) *n* life
 आउस (आयुष्मान्) *m* long lived one
 आएस *m* guest
 आगच्छ *v* to come
 आगास (आकाश) *n* sky
 आणा (आज्ञा) *f* order
 आययण (आयतन) *n* temple
 आर्यक (आर्तक) *m* disease
 आयर (आचर) *v* to follow

आयरिय (आचार्य) *m* teacher
 आवर्द्ध (आपद्) *f* calamity, disaster
 आस (अश्व) *m* horse
 आसत्य (आश्रस्त) *pp* consoled
 आसा (आशा) *f* hope
 इम्म (इम्य) *m* merchant, rich man
 इसि (आप) *m* sage
 इहलोय (इहलोक) *m* this world
 इन्द्रिय (इन्द्रिय) *n* sense organ
 ईसर (ईश्वर) *m* god
 उचिय (उचित) *adj* proper
 उज्जम (उद्यम्) *v* to try, to strive
 उज्जाण (उद्यान) *n* garden
 उठा (उत्था) *v* to get up
 उट्टे (उत्थ्व) *adv* upwards
 उदाहर *v* to explain, to utter
 उम्हा (उष्म) *f* heat
 उबलिर (उपलिम्पू) *v* to besmear
 उवसम (उपशम) *m* pacification
 एक (एक) *one*
 एगागी (एकाकिन्) *adj* alone
 एत्तिय (एतावत्) *adj* so long
 एथ (अत्र) *adv* here
 एरिस (एतादृश) *adj* like this
 ओसद्द (आपध) *n* medicine
 कह (कपि) *m* monkey
 वओ (कुत) *adv* whence
 कज (कार्य) *n* work, duty

कइ (कृत) *p p* done, created
 कटुयत्तण (कटुकर) *n* bitterness
 कठिण (कठिन) *adj* hard
 कण (कर्ण) *m* ear
 कत्ता (कुत) *adv* whence, where
 कइम (कर्दम) *m* mud
 कछा (कन्या) *f* girl, daughter
 कमल *m* lotus
 कम्म (कर्मन्) *n* act, deed
 कयत्थ (कृतार्थ) *adj* fortunate
 कर (कृ) *v* to do
 कला *f* art
 कह (कथ्) *v* to tell
 कहै (कथै) *adv* how
 कहा (कथा) *f* story
 कन्तार (कान्तार) *n* forest
 काम *m* pleasure
 काय, काग (काक) *m* crow
 कारण *n* cause
 काल *m* time
 कालगय (कालगत) *p p* died
 किरण *m* ray
 किवा (कृपा) *f* compassion
 किकर *m* servant
 कील (काड) *v* to play
 कुडुम्ब (कुटुम्ब) *n* family
 कुण (कृ) *v* to do
 कुप्प (कुप्) *v* to get angry
 कुमार *m* prince boy
 कुल *n* family
 कुमल (कुशल) *adj* clever
 कुसुम *n* flower

कूडग्गाह (कूटग्राह) *m* hunter
 केवलिररियाय (केवलिरियाय) *n*.
 life of an omniscient
 कोडि (काटि) *f* crore
 कोरुहुय (कोरुहु) *m* fox
 कोव (कोप) *m* anger
 कोह (क्रोध) *m* anger
 खण (खन्) *v* to dig
 खत्तिय (क्षत्रिय) *m* warrior
 खल *adj* wicked
 खलु *ind* indeed
 खेड (खेट) *n* village
 खेय (खिद्) *v* to torment, to trouble
 गच्छ (गम्) *v* to go
 गण (गण्) *v* to count
 गणहर (गणधर) *m* pupil, disciple
 गणि (गणिन्) *m* monk, leader
 गय (गज) *m* elephant
 गरुय (गुरुक) *adj* great
 गर्व (गर्व) *m* pride
 गस (ग्रस) *v* to swallow
 गहन (गहन) *adj* thick
 गहिय (गृहीत) *p p* caught, taken
 गध *m* smell, scent
 गाय (गै) *v* to sing
 गाम (ग्राम) *m n* village
 गहावड (गृहपति) *m* householder
 गिल (गिर) *v* to swallow
 गिलाण (ग्लान) *m* sick person

गिरा (गी) *f* speech, word
 गिह (गृह) *n* house
 गुण (गुण) *m* *n* virtue
 गुरु *m* teacher
 गेह (ग्रह) *v* to take
 गोव (गाव) *m* cow herd
 चत्तारि (चत्वारि) *n* four
 चय (त्यज्) *v* to abandon
 चर (चर्) *v* to wander
 चरण *n* foot
 चरिय (चरिय) *n* conduct
 चंद्र (चन्द्र) *m* the moon
 चिट्ठ (स्था) *v* to stand
 चित्त *n* mind
 चिन्त (चिन्त्) *v* to think
 चेद्वय (चय) *n* temple
 छट्ठि (षष्टि) *sixty*
 छन्न *p p* covered
 छाया *f* shade
 छिद् (छिद्) *v* to cut
 छेय (छेद्) *v* to cut
 जद् (यदि) *ind* it
 जणय (जनक) *m* father
 जणयय (जणपद्) *n* country
 जय (यत्तन्) *ind* carefully
 जय (जि) *v* conquer
 जरा *f* old age
 जल *n* water
 जलहर (जलधर) *m* cloud
 जहा (यथा) *ind.* as
 जंप (जल्प्) *v* to speak
 जाण (ज्ञा) *v* to know
 जाय (जात) *p p* arose

जिय (जीव्) *v* to live
 जीव *m n* life
 जीव (जाव्) *v* to live
 जीविय (जीवित) *n* life
 जुज (युज्) *v* to be proper
 जुज्झ (युध्) *v* to fight
 जुज (युज्) *v* to yoke
 जय (युत्त) *m* gambling
 जोण्हा (ज्योत्स्ना) *f* moonlight
 शिया (थ्य) *v* think
 दह (दह्) *v* to burn
 तकर (तस्कर) *m* thief
 तर *v* to be able
 तव (तपस्) *n m* penance
 तवस्सी (तपस्विन्) *m* ascetic
 तहा (तथा) *ind* so
 ताण (त्राण) *n* protection
 तिगिच्छ (चिकिस्) *v* to examine
 तिथ (तिथ्य) *n* holy place
 तित्थकर (तीर्थकर) *m* prophet
 ताय (त्रै) *v* to protect
 तारा *f* star
 तावस (तपास) *m* ascetic
 तीर *n* bank
 तेत्तीस (त्रयस्त्रिंशत्) *thirty-three*
 तोल (तुल्) *v* to weigh
 थोव (स्तोक) *adj* little, small
 दण्ड (दण्डय) *v* to punish
 दम (दम्) *v* to control
 दल *n* leaf
 दन्त (दान्त) *p p* controlled

दाण (दान) *n* gift
 दाया (दातृ) *m* donor, giver
 दारिद्र (दारिद्र्य) *n* poverty
 दास *m* servant
 दिदृ (दृष्ट) *p p* seen
 दिय (द्विज) *m* bird, Brahmin
 दिवस *m* day
 दान (दीन) *adj* poor
 दीव (दीप) *m* lamp
 दीह (दीर्घ) *adj* long
 दुक्कर (दुष्कर) *adj* difficult
 दुष्ट (दुष्ट) *adj* wicked
 दुस्म (दुर्दम) *adj* difficult to control
 दुग्ध (दुग्ध) *n* milk
 द्रुम (द्रुम) *m* tree
 दुरूह (उद्वरह) *v* climb
 दुलह (दुलभ) *adj* difficult to get
 दुस्तील (दुश्शील) *adj* of bad conduct
 दुही (दुःखि) *adj* miserable
 दूर *adv* away, far
 देव *m* god
 देवडल (देवकुल) *n* temple
 देवया (देवता) *f* deity
 देवानुपिय (देवानुपिय) *adj* beloved of gods
 देवी *f* queen
 दोस (दोष) *m* fault
 दोस (दोष) *m* hanted
 दोहल (दोहद) *m* pregnancy, longins

धन (धन) *n* wealth
 धन्न (धन्य) *adj* fortunate
 धम्म (धर्म) *m* religion
 धरणिपल (धरणीतल) *n* ground
 धवल (धवलप) *v* to whiten
 धाव *v* to run
 नदी (नदी) *f* river
 नटसाठा (नाट्यशाला) *f* theatre
 नम *v* to bow, to bend
 नमो (नमस्) *ind* salutation
 नयर (नगर) *n* town
 नर *m* man
 नरणाह (नरनाथ) *m* king
 नव nine
 नह (नमस्) *n* sky
 नदण (नदन) *m* son
 नावा (नौ) *f* boat
 नास (नाश) *m* [destruction
 नास (नाश) *v* to destroy
 निगाह (निग्रह) *v* to chastise, to punish
 निहल (निर्हल) *v* to destroy
 निदिह (निर्दिष्ट) *p p* taught
 निद्वण (निर्धन) *m* poor man
 निम्मिय (निर्मित) *p p* created
 निरय *m* belt
 निवड (नृपति) *m* king
 निवड (निपट) *v* to fall
 निहाण (निधान) *n* deposit
 निद *v* to deposit
 निम्ब *m* kind of tree
 नीय (नीच) *adj* wicked
 बीसेस (बि शेष) *adj* all, whole

ने (नी) *v* to carry
 नेया (नेतृ) *m* leader
 नेह (स्नेह) *m* affection
 पद् (पति) *m* husband
 पडत्त (प्रयुक्त) *p p* placed
 पडमचरिय (पद्मचरित) *n* life
 of P
 पडर (प्रचुर) *adj* abundant
 पडिखव (प्रक्षिप्) *v* to pour,
 throw
 पञ्जा (पश्चात्) *ind* afterwards
 पढ (पठ्) *v* to fall
 पडिनिषत्त (प्रतिनिवृत्) *v* to
 return
 पडिपुण्ण (प्रतिपूर्ण) *adj* com-
 plete
 पडिसुय (प्रतिश्रुत) *p p* heard
 पढ (पठ्) *v* to recite, to
 learn
 पण्ण (पर्ण) *n* leaf
 पण्ह (प्रश्न) *m* question
 पत्त (प्राप्त) *p p* reached
 पयणा (प्रार्थना) *f* request
 पमाय (प्रमाद) *m* carelessness
 पय (पच्) *v* to cook
 पयट्ट (प्रवृत्त) *p p* started
 पया (प्रजा) *f* subject
 पयह (प्रहा) *v* to abandon
 पयाण (प्रदान) *n* giving
 पर *adj* other
 परत्थ (परत्र) *ind* next world
 परम *adj* maximum, highest

परहिय (परहित) *n* another's
 welfare
 पराइय (पराभित) *p p* defeated
 परिगहिय (परिगृहीत) *p p* sur-
 rounded
 परिछय (परित्यज्) *v* to aban-
 don
 परितुष्ट (परितुष्ट) *p p* delighted
 परिमल *m* fragrance
 पलाइय (पलायित) *p p* run
 पळित्त (प्रदीप्त) *p p* burning
 पवत्त (प्रवृत्त) *p p* begun
 पवर (प्रवर) *adj* excellent
 प विस (प्रविश्) *v* to enter
 पस्स (दृश्) *v* to see
 पसंससणिज्ज (प्रशसनीय) *adj*.
 praiseworthy
 पसिण (प्रश्न) *n m* question
 पसीस (प्रसीद) *v* favour
 पसूय (प्रसूत) *p p* gave birth
 पहीण (प्रहीन) *adj* free from
 पकय (पङ्कज) *n* lotus
 पंकयवण (पङ्कजवन) *n* plot of
 lotuscs
 पाइयकव्व (प्राकृतकाव्य) *n* Pkt
 poetry
 पाउण (प्राप्) *v* to get
 पाउस (प्रावृष्) *m* rain
 पाणभूय (प्राणभूत) *n m* animal
 पाणि *m* hand
 पाय (पाद) *m* foot
 पायव (पादप) *m* tree
 पाल (पाल) *v* to protect

पाव (पाप) *n* sin
 पाव (पाप) *adj* sinful
 पावक (पावक) *m* fire
 पावण (प्रवचन) *n* preaching
 प्रिय (प्रिय) *adj* good
 प्राह (प्रीति) *f* affection
 पाल (पाह) *v* to torment
 पुच्छ (प्रच्छ) *v* to ask
 पुण्य (पुण्य) *n* merit
 पुणिमा (पूर्णिमा) *f* moon lit
 night
 पुत्र (पुत्र) *m* son
 पुष्प (पुष्प) *n* flower
 पुर *n* town
 पुरिस (पुरष) *m* man
 पुर्व (पूर्व) *ind* formerly
 पुर्वरत्त (पूर्वरात्र) *m* forenoon
 पूय (पूय) *v* to worship
 पूया (पूना) *f* worship
 प्रेक्षणग (प्रेक्षणक) *n* drama
 पेरछ (पक्ष) *v* to see
 पेह (पक्ष्) *v* to reflect to
 see
 पोम्म (पद्म) *n* lotus
 पोय (पोत) *m* young one
 पोस (पुष्) *v* to nourish
 परुस (परुष) *adj* harsh
 फल *n* fruit
 फल *v* to give fruit
 फलसपत्ती (फलसंपत्ति) *f* accomplishment of ob-
 ject getting the fruit
 फुर (स्फुर) *v* to shine

फुल *v* to bloom
 फुस (स्पर्श) *v* to touch
 बडुय (बडुक) *m* fellow, fool
 बत्तीस (द्वाविंशत्) thirty two
 बद् *p p* built
 बय (बक) *m* crane
 बल *n* army
 बध (बंध) *v* bind
 बायालीस (द्वाविंशत्) forty-
 two
 बाल *m* child fool
 बालत्त (बालत्व) *n* childhood
 बालिया (बालिका) *f* girl
 बावणरि (द्वाविंशत्) seventy two
 बिय *n* disc
 बुद्धि *f* intellect
 बू (भू) *v* to speak
 बे (भू) *v* to speak
 भक्ख (भक्ष) *m* food
 भक्ख (भक्ष्) *v* to eat
 भयव (भगवत्) *m* venerable
 one
 भण (भण्) *v* to say
 भण (भक्त) *n* meals
 भद् (भद्र) *n* welfare
 भर (भृ) *v* to fill
 भय *n* fear
 भव्य (भव्य) *m* good man ✓
 भंग *m* violation, refusal
 भय (भी) *v* to fear
 भार *m* burden
 भारिया (भार्या) *f* wife
 भास (भाष्) *v* to speak

भासा (भाषा) *f* speech, words
 भिद् (भिद्) *v* to break
 भीषण (भीषण) *adj* terrible
 भुवण (भुवन) *n* world
 भुज (भुज्) *v* to eat
 भूव (भूप) *m* king
 भूषण (भूषण) *n* ornament
 भोग *m n* pleasure
 भोगसमर्थ (भागसमर्थ) *adj* able
 to enjoy
 मार्ग (मार्ग) *m* way
 मर्त्यु (मृत्यु) *m* death
 मज्ज (मद्य) *n* wine
 मज्जाया (मर्यादा) *f* limit
 मन (मनस्) *n* mind
 मणुस्स (मनुष्य) *m* man
 मय (मृत) *p p* dead
 मयर्द (मकरद) *m* juice
 मलिण (मलिन) *adj* dirty
 महार (महत्) *adj* great big
 महुर (मधुकर) *m* bee
 महुर (मधुर) *adj* sweet
 महुरत्तण (मधुरत्व) *n* sweetness
 मंगल *adj* auspicious
 मंस (मांस) *n* flesh
 मा *part* not
 माण (मान) *m* pride
 माणुस्सत्तण (मानुषत्व) *n* man
 hood
 माया *f* deceit
 मायापिड (मातापितृ) *m* parents
 मार *v* to kill
 मास *m* month

माहण (ब्राह्मण) *m* Brahmin
 मिग (मृग) *m* dear
 मिलिय (मिलित) *p p* joined
 मुख (मूर्ख) *m* fool
 मुण (ज्ञा) *v* to know
 मुस (मृषा) *adj* false
 मुसा (मृषा) *adj* false
 मुह (मुख) *n* face, head
 मुहुत्तरेण (मुहूर्तातिरेण) *adv.*
 after a moment
 मुच (मुच्) *v* to drop to
 release
 मूल *n* root cause
 मेह (मेघ) *m* cloud
 मेहायी (मेघाविन्) *m* wise
 मार (मयूर) *m* peacock
 रक्ख (रक्ष्) *v* to protect
 रज्ज (राज्य) *n* kingdom
 रण्ण (वरण्य) *n* forest
 रयणी (रजनी) *f* night
 रवि *m* sun
 रह (रथ) *m* chariot
 रज (रज) *v* to delight
 राह् (रात्रि) *f* night
 राह्दिष (रात्रिदिष) *n* day and
 night
 राय्हस (राजहंस) *m* royal
 swan
 राया (राजन्) *m* king
 रीय (रु) *v* wander
 रूख (वृक्ष) *m* tree
 रूवविसेस (रूपविशय) *m* beauty
 रोग *m* disease

रोय (रुद्) *v* to lament
 रुध *v* to be ashamed
 रुद्ध (रुद्ध) *p p* obtained
 रुपा (रुता) *f* creeper
 रुह (रुम्) *v* to get
 रुहु (रुधु) *ind* quickly
 रुभ (रुम्) *v* to covet
 रोग (रुक्) *m* world
 रुह (रुभ) *m* greed
 रुध (रुध) *m* tiger
 रुध (रुध) *v* to go
 रुध (रुध) *m* child
 रुध (रुध) *m* tree
 रुध (रुध) *v* to increase
 रुध (रुध) *n* forest
 रुध (रुध) *v* describe
 रुधावणय (रुधावणय) *n* birth ceremony
 रुधीय *m* cātaka bird
 रुध (रुध) *n* word
 रुध (रुध) *m* vow
 रुध (रुध) *v* to speak
 रुध (रुध) *n* word
 रुध (रुध) *m* friend
 रुध *ind* better
 रुध (रुध) *m* wretched man
 रुध (रुध) *v* to shower
 रुध (रुध) *adj* dear
 रुध (रुध) *v* to live
 रुध *v* to carry
 रुध (रुध) *v* to kill
 रुध *ind* or

रुध *v* to blow
 रुध (रुध) *m* monkey
 रुध *m* row
 रुध *n* water
 रुध (रुध) *f* well
 रुध (रुध) *n* year
 रुध (रुध) *m* country
 रुध (रुध) *f* disease
 रुध (रुध) *adj* abundant
 रुध (रुध) *v* to be
 रुध (रुध) *f* knowledge
 रुध (रुध) *v* control
 रुध (रुध) *m* modesty
 रुध *n* wealth
 रुध *v* to change
 रुध (रुध) *p p* de-
 corded
 रुध (रुध) *v* to bloom
 रुध (रुध) *m* thought
 रुध (रुध) *n* poison
 रुध (रुध) *m* dejection
 रुध (रुध) *adj* extensive
 रुध (रुध) *m* fate
 रुध (रुध) *p p* past
 रुध *m* hero
 रुध *adj* brave
 रुध (रुध) *n* energy
 रुध (रुध) *m* physician
 रुध *f* time
 रुध (रुध) *v* to cut
 रुध (रुध) *v* to be able
 रुध (रुध) *n* Sanskrit
 रुध (रुध) *m* honour

सक्कार (सत्कारय) *v.* to honour
 सक्करा (शर्करा) *f.* sugar
 सग्गा (स्वर्ग) *m.* heaven
 सत्तरे (सप्तति) seventy
 सत्तु (शत्रु) *m.* enemy
 सत्थ (सार्थ) *m.* caravan
 सत्थ (शस्त्र, शस्त्र) *n.* weapon,
 science
 सद्द (शब्द) *m.* sound
 सद्धि (सार्धम्) *ind.* with
 सण्ण (सर्प) *m.* serpent
 सप्पि (सर्पिस्) *n.* ghee
 सफल *adj.* fruitful
 समग्ग (समग्र) *adj.* whole
 समज्जिण (समार्जय) *v.* to ac-
 quire
 समण (श्रमण) *m.* monk
 समणवत्थ (श्रमणवस्त्र) *m.* monk's
 garment
 समय *m.* time
 समायर (समाधर) *v.* to per-
 form
 समासेणं (समासेन) *ind.* briefly
 सरं *v.* to move
 सय (शत) hundred
 सय, सुय (स्वप्) *v.* to sleep
 सवण (धवण) *n.* hearing, ear
 सव्व (सर्व) *pro.* all
 सव्वाउय (सर्वायुक्क) *n.* whole
 ससुरकुल (अशुरकुल) *n.* house of
 the father-in-law
 संदेह *m.* doubt

संपद् (संप्रति) *adv.* now
 संपादिय (संपादित) *p p.* ac-
 complished, fulfilled
 संभव *v.* to arise
 संसग्गि (संसर्ग) to contact
 संसार *m.* worldly life
 साम *m.* conciliation
 सामि (स्वामिन्) *m.* master
 साशा (शाला) *f.* school
 साहा (शाखा) *f.* branch
 साहारण (साधारण) *adj.* common
 साहु (साधु) *m.* sage
 साहु (साधु) *adj.* good
 सिक्ख (शिष्य) *v.* to learn
 सिग्घं (शीघ्रम्) *ind.* quickly
 सिद्ध *m.* liberated soul
 सिद्धि *f.* liberation
 सियाल (शृगाल) *m.* jackal
 सिर (शिरस्) *n.* head
 सिलोग (श्लोक) *m.* verse
 सिहर (शिखर) *n.* top
 सिच (सिष्) *v.* to sprinkle
 सिंह *m.* lion
 सीयल (शीतल) *adj.* cool
 सील (शील) *n.* good conduct
 सुकयं (सुकृतं) *ind.* well done
 सुक्कड्ड (शुष्ककाष्ठ) *n.* dry wood
 सुण (श्रु) *v.* to hear
 सुत्त (सूत्र) *n.* thread, passage
 सुद्ध (शुद्ध) *adj.* pure
 सुपत्त (सुपात्र) *n.* fitting man
 सुपुरिस (सुपुरुष) *m.* good man
 सुबहु *adj.* abundant

सुमिण (स्वप्न) *n m* dream
 सुमिणसत्य (स्वप्नशास्त्र) *n*
 science of dream
 सुय (सुत) *m* son, *p p* heard
 सुयण (सुवन) *m* good man
 सुवण्ण (सुवर्ण) *n* gold
 सुशील (सुशील) *adj* of good
 conduct
 सुह (सुख) *n* happiness
 सुहसुहेण (सुखसुखेन) *adv*
 happily
 सुही (सुखी) *adj* happy
 सुंदर *adj* beautiful
 सेत (सेतु) *m* bridge
 सेट्ठ (अष्ट) *adj* superior
 सेग (श्वेन) falcon
 सेणा (सेना) *f* army

सेव *v* to serve
 सेवा *f* worship
 साग (शोक) *m* grief
 सोयणिज (शोचनाय) *adj*
 lamentable
 हण (हन्) *v* to kill
 हाथ (हस्त) *m* hand
 हर (ह) *v* to take away
 हव (भू) *v* to become
 हस *m* swan
 हाय (हा) *v* weaken
 हास *m* mockery
 हिरण्ण (हिरण्य) *n* gold
 हियय (हृदय) *n* heart
 हिंसग (हिंसक) *adj* harmful
 हो (भू) *v* to become

Eye नयण *n* चक्षु *n*

Fade क्लिप्त *v*

Fall पड *v*

Family कुल *n* कुटुंब *n*

Fast सिग्घ *adj*

Father पिता *m* जनक *m*

Fault दोष *m*

Flesh मांस *n*

Flower पुष्प *n* कुसुम *n*

Fly उड्डे *v*

Fight युद्ध *n*

Fire अग्नि *m* जलन *n*

First प्रथम

Fish मत्स्य *m*

Five पंच

Follow आपर *v* अनुसर *v*

Food भक्ष *m* अन्न *n*

Fool बाल *m* मुक्ख *m*

Foot पाद *m* चलन *m*

Forest वन *n* रण्य *n* कतार *n*

Form रूप *n*

Forsake त्यज *v* जहा *v*

Forty five पचासी

Free मुक्त *v*

Frighten बीह *v*

Garden उद्यान *n*

Garland माला *f* हार *m*

Get रह *v*

Gift दान *n*

Girl कन्या *f*

Give दे *v*

Give birth पस्य *v*

Go गच्छ *v* वृत्त *v*

God ईश्वर *m* देव *m*

Golden सुवर्णमय *adj*

Good deed सुकर्म *n*

Goodness सील *n* सुसहाय *m*.

Grasp गेह *v* जान *v*

Greek जवण *m*

Green हरिय *adj*

Hand हस्त *m* कर *m* पाणि *m*

Happiness सुख *n*

Head सिर *n* सीस *n*

Heat उष्ण *f*

Heaven स्वर्ग *m* सुरलोच *m*

Help साहाय्य *n*

Hero वीर *m*

Hide निगूह *v*

Himself अप्पा *m* सय *adj*

Honour पूज *v* सकार *v*

Honourable अरुणिज्ज पूयणिज्ज *adj*

Horse आस *m* तुंगम *m*

Household गृह *n* गेह *n* घर *n*.

Householder गाहावद् *m*

सावग *m*

Hundred सय

Hungry दुःखिय *adj*

Hunter बाह *m*

Hurt हिस *v* हण *v*

Inviolable अनुलघणिज्ज *adj*

Jackal सियाल *m*Jewel रयण *n* मणि *m*Kill हण *v* मार *v*King निव *v* भूव *m* राया *m*Kingdom रज *n*Know जाण *v* मुण *v*Knowledge नाण *n*Lament सोय *v* विलव *v*Lamp दाव *m*Leader नेया *m*Leaf पण्ण *n* पत्त *n*Leave च *v* चहा *v*Liberated सिद्ध *adj*Liberated सिद्धि *f* मोक्ख *m*Light पलीव *v*Lion मीह *m* सिंह *m*Live जिय *v* वस *v*Living being पण *m* *n* जीव *m'*Long दाह *adj*Lost पण्ड *adj*Lump of gold सुवण्णखण्ड *m*Maid कन्या *f*Man नर *m* मणुस्स *m*Many बहु *adj*Meaning अरथ *m*Merit पुण्ण *n* गुण *n*Meritorious पुण्ण *adj*Mind मण *n* चित्त *n*Minister अमरुच *m* मन्ति *m*Misdeed दुक्कय *n* पावकम्म *n*Misery दुक्ख *n*Monk समण *m* साहु *m*अणगार *m*Monkey वाणर *m* कइ *m*Month मास *m*Mother माया *f* जणणी *f*Motto वयण *n*Move सर *v*Nectar अमय *n*

Never न कदा वि

Nine नव

Non violence अहिंसा *f*Northern उत्तरिह *adj*Obedience आणाकरत्तण *n*Ob y आण पाल *v*Obstacle विग्घ *n* अतराय *m*Obtation पाव *v* पाडण *v*Occasion पसंग *m* समय *m*Ocean सायर *m*Omniscience केवलनाण *n*Omniscient केवलनाणि *m*

One एग, एक्क

Order अणा *f*Outside बाहि *adv* बहिया *adv*Palace पासाय *m*Perants अम्मापिड *m*Path मग्ग *m*Peace संति *f*Penance तप *m*

Penny काहावण <i>m</i>	कवड्डिया <i>f</i>	Rope रज्जु <i>f</i>
People जन <i>m</i>	लोग <i>m</i>	Run धाव <i>v</i>
Perform कर <i>v</i>	तव <i>v</i>	
Person जन <i>m</i>	मनुस्स <i>m</i>	Salutation नमो <i>ind</i>
Philosopher तत्तविड <i>m</i>		Salute नम <i>v</i>
Physician वैद्य <i>m</i>		Same तं चिय
Pious धम्मिय <i>adj</i>		Say भण <i>v</i>
Pleasure भाग <i>m</i>		मास <i>v</i>
Poet कइ <i>m</i>		School साला <i>f</i>
Poor man दरिद्र <i>m</i>	निद्धण <i>m</i>	Scriptures आगम <i>m</i>
Possible सकक <i>adj</i>		See पास <i>v</i>
Power बल <i>n</i>		पेह <i>v</i>
Powerful सूर <i>adj</i>	बलव <i>adj</i>	Self control संजम <i>m</i>
Practise भायर <i>v</i>		Serpent सप्प <i>m</i>
Praise धुण <i>v</i>	पर्सस <i>n</i>	सरीसव <i>m.</i>
Preach आइक्ख <i>v</i>	कह <i>v</i>	Servant किकर <i>m</i>
	उवइस <i>v</i>	दास <i>m</i>
Preceptor भायरिय <i>m</i>		Serve सेव <i>v</i>
Pride गर्व <i>m</i>		उवढा <i>v</i>
Principle सत्त <i>n</i>		Show दंस <i>v</i>
Produce विडव्व <i>v</i>	उप्पाय <i>v</i>	Sing गाय <i>v</i>
Punish दण्ड <i>v</i>		Sink निवुड्ड <i>v</i>
Pupil सीस <i>m</i>		Sky नह <i>n</i>
		Slowly सणिय <i>adv</i>
Question पण्ह <i>m</i>	पसिण <i>v</i>	Son पुत्त <i>m</i>
		सुय <i>m</i>
Rain पाउस <i>m</i>		Song गीह <i>n</i>
Relative नाइ <i>m</i>	नियग <i>m</i>	गाहा <i>f</i>
Religion धम्म <i>m</i>		Speak वय <i>v</i>
Respect सम्माण <i>v</i>		भास <i>v</i>
Return पछागच्छ <i>v</i>	पडिणियत्त <i>v.</i>	बे <i>v</i>
Reward पाहुन <i>n</i>		Stand चिह्न <i>v</i>
Rogue सड <i>m</i>		Steal चोर <i>v</i>
		Stick लग <i>v</i>
		दण्ड <i>m</i>
		Stolen चारिय <i>p p</i>
		Strength बल <i>n</i>
		Strong दद <i>adj</i>
		कठिन <i>adj</i>
		Student भवेपासी <i>m</i>
		सीस <i>m</i>
		Study पढ <i>v</i>
		मिक्ख <i>v</i>
		अहिज्ज <i>v.</i>
		Suffer सह <i>v</i>
		अहिपास <i>v</i>
		Sweet मधुर <i>adj</i>
		Sword भसि <i>m</i>
		खग <i>m</i>

Take लेण्ड *v.*
 Teach सिक्खाव *v.*
 Teacher आयरिय *m.*
 Temple देवडल *n.* भायचण *n.*
 Tea दस
 Theatre नटसाला *f.*
 There तय *adv.*
 Thicket गहण *n.*
 Thief चोर *m.* तक्कर *m.* तेण *m.*
 Think चिंत *v.*
 Thinking बियार *m.*
 Thirsty पिवासिय *adj.*
 Thirty तिस
 Thirty-six छत्तीस
 Thread सुत्त *n.*
 Throw खिच *v.*
 Time वेला *f.* समय *m.*
 Touch फंस *v.* फास *v.*
 Town नगर *n.*
 Travel पवस *v.*
 Tree रुख *m.* पायव *m.*
 Truth सच *n.*
 Try जय *v.* उज्जम *v.*
 Twenty four चउवीस
 Twenty seven सत्तावीस

Understand जान *v.*
 Universe जय *n.*
 Use उवभोग *m.*

Valuable महग्व *adj.*
 Vanquished पराइय *p.p.*
 Venerable भयवं
 Village गाम *m. n.*
 Virtue गुण *m. n.*

Wait upon उवहा *v.* सेव *v.*
 Want इच्छ *v.*
 Warrior जोह *m.* खतिय *m.*
 Water जल *n.*
 Wealth घण, संपया *f.*
 Wealthy घणिय, घणवंत *adj.*
 Weapon सत्य *n.*
 Wicked दुह *adj.*
 Wicked man दुज्जन *m.*
 Wife भारिया *f.* मज्जा *f.*
 Wine मज्ज *n.*
 Wind चाउ *m.* अजिल *m.*
 Wise man बुह, मेहावि *m.*
 Wish इच्छ *v.*
 Without बिना
 Whole सक्व *adj.* समग *adj.*
 Wood दारु *n.* कह *n.*
 Word सद *m.*
 World जय *n.* लोग *m.*
 Worldly life संसार *m.*
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Sut. *Sūtrakṛtāṅga* ed Dr. Vaidya.

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TURNER R. L. 167.

[U] open -u- sound as in English *foot*.

U. *Uttarādhyayana* ed. Charpentier.

Udātta (accute) 121.

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Upa. *Upāsakadātāh* ed Dr. Vaidya.

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Vaj. *Vajjālagga* ed Laber.

VARMA S. (*Critical Studies in the Phonetic Observations of Indian Grammarians* 1929) 76; 79.

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[z] voiced sibilant like English *rose*

[ž] phonetically [z] as in English *pleasure*